



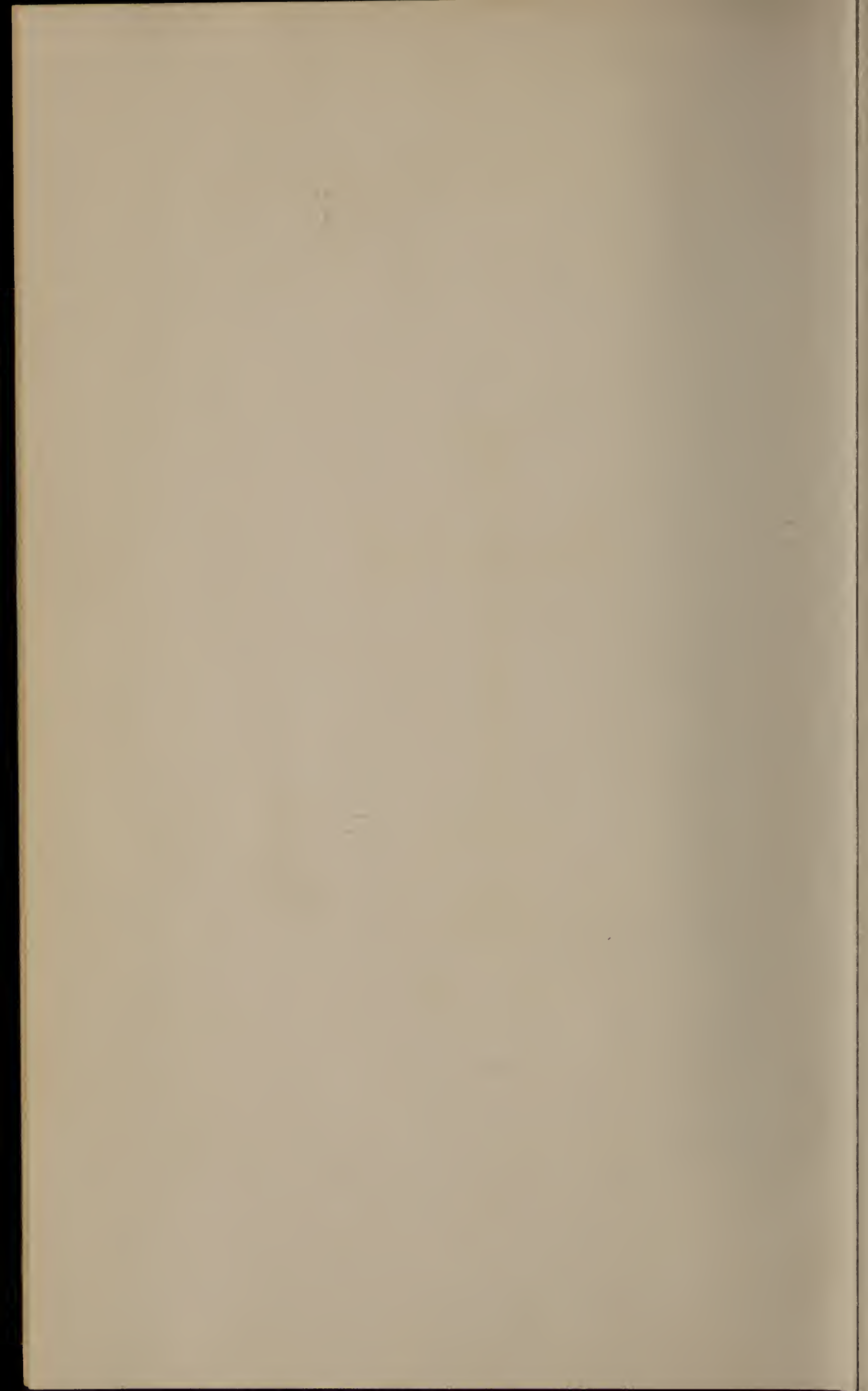
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# NEW TESTAMENT ABSTRACTS



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VOLUME SEVEN

1962-1963

WESTON COLLEGE OF THE HOLY SPIRIT  
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# PERIODICAL ABSTRACTS

## INTRODUCTION

709. B. ALFRINK, "Lettre-préface," *Biblica* 43 (3, '62) 254-263.

The Cardinal Archbishop of Utrecht contributes a dedicatory preface in French and English to the issue of *Biblica* which is dedicated to Cardinal A. Bea and Fr. A. Vaccari, former professors of the Pontifical Biblical Institute. After paying high tribute to their work, the writer goes on to expound the modern Catholic scholarly position on several topics which have recently been much debated—form-criticism, the Annunciation narrative, the promise of the primacy, the Jesus of history and the Christ of faith. The fact that for centuries readers of the Bible did not perceive the true literal sense of a passage "is not of itself a reason for continuing now to maintain an interpretation which has been shown to have been inexact."—J. J. C.

710. L. ALONSO-SCHÖKEL, "Reflexiones de pastoral bíblica," *RazFe* 166 (779, '62) 471-480.

A brief course in pastoral theology held at Comillas, Spain, in September 1962, under the direction of J. M. Patino, S.J., and J. Pedraz, S.J., brought to the fore some contemporary shortcomings in the biblical movement in Spain: (1) an excessively apologetic preoccupation; (2) viewing the Bible as a purely doctrinal, didactic book; (3) an overly practical concern; and (4) a decided wish for surety of what is *the* official interpretation of a biblical passage. More books of popularization and more available trained exegetes will aid in the maturing of the Spanish biblical movement.—M. A. F.

711. A. BRUNNER, "Naturwissenschaftliche Kategorien bei Bultmann," *Stimm Zeit* 171 (3, '62) 161-175.

The understanding of history, the interpretation of documents and scriptural exegesis are all at times subject to the deformation of unsound philosophical postulates, even when these are not consciously acknowledged. Many Protestant theologians are strongly under the influence of a style of thought proper only to the natural sciences, especially due to a Kantianism which favors this orientation. Bultmann shows this influence clearly, especially in the following matters: the nature of historical time; the scope and value of historical knowledge; historical causality and continuity; and the alleged objectifying of the non-objective. With his concept of man and history, B has blocked off every possibility of a presence of the historical Christ.—F. X. L.

712. I. V. CULLY, "Biblical Mythology and Christian Education," *JournBibRel* 31 (1, '63) 40-46.

Myth in the Bible may be ignored, reinterpreted or understood. Myths are narrative symbols to express ultimate reality or represent experiences like death



and the future. The Bible contains myth to express religious faith and to indicate a relatedness to God, e.g., in creation, the beginning of evil, the ritual of kingship, the birth of Jesus, and the Resurrection. Myth objectifies the mystery, the presence, the reality of God; in ritual it dramatically makes the past contemporary. Myth needs to be appreciated and interpreted in Christian education as an expression of insight and awe.—J. H. C.

713. W. H. DuBAY, "Faith and Freedom in Bible Reading," *Worship* 37 (4, '63) 227-233.

The article tries to eliminate some of the objections to the necessity of frequent and personal Bible reading.

714. P. G. DUNKER, "Biblical Criticism," *CathBibQuart* 25 (1, '63) 22-33.

The whole aim of *Divino Afflante Spiritu* is to encourage a scientific approach to the Bible. An integral part of this approach is a prudent use of biblical criticism. To be prudent means to avoid excesses, and Catholic biblical scholars have been too hastily accused of such excesses in their interpretation of Jonah and in their explanation of the problems inherent in Mt 16:13-19. The recent *Monitum* of the Holy Office (1961) which refers to *Humani Generis* is quoted to support the accusations.

But it is wrong to suppose that the *Monitum* and *Humani Generis* are intended to withdraw the substantial encouragement Pius XII gave in *Divino Afflante Spiritu*. As Cardinal Bea has pointed out, the opinions disapproved of in *Humani Generis* do not fully concern questions directly dealt with in *Divino Afflante Spiritu* but proceed from the principles of the "new theology." The spirit of both encyclicals is the same, but the circumstances were different. And those who take to heart the admonitions of *Humani Generis* and the *Monitum* are not dispensed from following the directives of *Divino Afflante Spiritu*. Loyal obedience must be rendered to all the instructions of the Church.—D. A. D.

715. G. EICHHOLZ, "Die Grenze der existentialen Interpretation. Fragen zu Gerhard Ebelings Glaubensbegriff," *EvangTheol* 22 (11, '62) 565-579.

G. Ebeling pleads for an existential interpretation of the Scriptures, and this is legitimate. But boundaries must be set to this approach. God's encounter with man, His great works and man's response, is a basic constituent of the Bible. Thus God's word is "historically" an audible word in this world. It manifests the sovereign initiative of God of which faith is the echo. This relationship does not seem to be brought out clearly enough by E. Also in the realm of Christology, E's attempts to return to the historical Jesus involve a number of questions. Although E stresses that Jesus Himself must be held as constitutive for Christology ("Whatever has no relation to Jesus, has consequently no place in Christology"), the question remains whether the horizon of the existential interpretation (as horizon of *Existenzverständnis*) shortens the horizon of the biblical evidence (of the Christ-event itself).—E. J. K.

716. H. FRANZ, "Das Wesen des Textes," *ZeitTheolKirche* 59 (2, '62) 182-225.

A survey of the modern hermeneutical problem with special consideration of the contributions of E. Fuchs, G. Ebeling, E. Käsemann, K. Barth, M. Heidegger and R. Bultmann.

717. V. P. FURNISH, "Prophets, Apostles, and Preachers. A Study of the Biblical Concept of Preaching," *Interpretation* 17 (1, '63) 48-60.

The character of preaching as seen in the OT prophets and in the early Church helps to provide an answer to three questions concerning the preaching office: "What is the 'word' to be preached?" "By what authority does the minister preach the word?" "To what end is the word preached?" The word is God's saving action toward men, summed up in Paul's "Christ crucified." Preaching authority arises from the divine imperative that the self-authenticating "word" be made known. The purpose of preaching is to establish personal encounter between listener and the savings events.

While sensing his personal inadequacy, the modern preacher must speak with a boldness like Paul's and the prophets', and he must stress an exposition of the biblical witness in a larger sense.—P. C. R.

718. L. R. KEYLOCK, "The Bible Controversy in American Catholicism," *ChristToday* 7 (Mar. 1, '63) 536-538.

"*Divino Afflante Spiritu* has given rise to two extremes within the Catholic Church, neither of which we as conservative Protestants feel does full justice to the grandeur of the Sacred Book."

719. P. C. LANDUCCI, "Logica ed esegesi biblica," *PalCler* 41 (Feb. 15, '63) 173-187.

According to the directives of the encyclicals of Leo XIII and Pius XII the literal sense is to be made the basis for interpretation of Scripture. The popes also have approved recourse to various literary genres to determine the meaning of the biblical text. Among scholars today there are two contrasting approaches to the problem, the maximal which favors a supernatural interpretation, the minimal which tends to explain more and more from a natural standpoint. Because the Gospels relate genuine history and contain no error so that, as a consequence, divergent accounts must be harmonized, the maximal approach is to be preferred.—J. J. C.

720. E. H. MALY, "The Nature of Biblical History," *Bible Today* 1 (5, '63) 276-285.

"Biblical history is history in this proper sense of the word [i.e., describing the events of the past and analyzing their meaning], but with the important difference that its analysis is based, not on philosophical principles, but on theological convictions. . . . The modern historian is, by the very nature of



his science, limited to the investigation of those facts of history which his and other sciences, and not faith, can determine."

"The inspired biblical historian, on the other hand, has an *absolute* premise from which to work, one that gives his conclusions absolute value. This premise is the certainty of the intervention of the one God revealing the divine plan of history. True, it is a premise that he does not attempt to prove apodictically or scientifically. It is an intervention that he accepts on faith."

721. J. MARK, "Myth and Miracle, or the Ambiguity of Bultmann," *Theology* 66 (541, '63) 134-140.

Bultmann's definition of myth covers miracle as well, and he does not distinguish in this definition between the two. A proper analysis of the terms "myth" and "miracle" suggests answers to the questions which Bultmann raises. We "need both to learn afresh how to use the language of myth, and to realize that our faith is grounded on a miracle."—J. J. C.

722. S. M. OGDEN, "What Sense Does It Make to Say, 'God Acts in History?'" *JournRel* 43 (1, '63) 1-19.

The study, which is largely theological, shows how Bultmann's existentialism needs to be supplemented by some of the insights of C. Hartshorne.

723. T. D. PARKER, "The Interpretation of Scripture. I. A Comparison of Calvin and Luther on Galatians," *Interpretation* 17 (1, '63) 61-75.

Reformation hermeneutics provides a middle way between orthodoxy and existentialist subjectivism. Galatians is chosen as the only book treated by Luther and Calvin in their theological maturity. Both have little of what we would call critical interest. Both stress the literal meaning and have altered the traditional view of a fourfold sense of the text. Both reject alien theological standpoints in exegesis in favor of norms deriving from the word itself. Both agree that the exposition is completed only with the existential application to the believers.

Their differences are noteworthy. Luther sees in the Bible a "law-grace" polarity; he insists on the separation of the new and the old dispensations; he tends to read themes into his exposition. Calvin, on the other hand, maintains that law and grace are complementary, that under God's plan there is an essential oneness in both covenants, and he insists that the exegete should not go beyond the plain meaning of the text. There is a great difference in their views on the content of Scripture and the relation of the Word to Spirit. For Luther there is one subject in Scripture, and that is Christ (grace). For Calvin, there is one purpose of Scripture, that God's people should be given light to live according to His will. The most significant difference, however, lies in their treatment of the spiritual and the relationship of Word and Spirit. Calvin saw the spiritual as the objective meaning of the facts written about (guaranteed by the Holy Spirit), and Luther saw it as an inner congruence of the text with the states of the soul.

Theological exegesis today needs to combine the contributions of both men, of Calvin's objective revelation (*deus dixit*) in Scripture with Luther's subjective apprehension of the Word (*deus loquens*).—W. J. W.

724. E. PAX, "Beobachtungen zum biblischen Sprachtabu," *Studii Biblici Franciscani Liber Annuus* 12 (1961-62) 66-112.

A veiled way of speaking or *Sprachtabu* is a complicated speech phenomenon which still demands a thorough study. Only certain aspects have been investigated in this article. *Sprachtabu* originated in man's reactions to events before which he found himself powerless and from which he consequently had to hide. To this general attitude biblical theology adds the further element that it conceives the Deity as a hidden God who reveals Himself only in the great events of salvation-history. Because this state of mystery produces in man a sense of awe and fear, the Bible shows evidence of *Sprachtabu* in the wide sense. However, one should weigh the motivation for the use of veiled language, since the motive may vary with time and place and with liturgical, theological, literary and other interests.

Turning to the NT, our study of the "theological passive voice" shows how cautious one should be in drawing conclusions on *Sprachtabu*. In the first place, the theological passive expresses an action without consideration of the agent. In some instances the expression may serve to veil the thought. At other times the passive may be a literary device to conceal and indirectly reveal an idea, thus giving it more prominence.

The evidence, therefore, indicates that the essential hiddenness of God is the principal object of biblical *Sprachtabu* whose literary use must be distinguished from the theological. This element of secrecy and mystery appears to be more emphasized in post-biblical writings, and account must be taken of the influence exercised by superstition and Gnosticism.—J. J. C.

725. H. SCHÜRMANN, "Die Heilige Schrift im Gemeindeleben," *Bibel und Leben* 3 (3, '62) 149-173.

The Bible is the book of the Church with which she nourishes the faithful in three separated but related ways: in her liturgy, her pastoral ministry and in presenting the Bible as a source of meditation.

726. D. M. STANLEY, "The Fonts of Preaching," *Worship* 37 (3, '63) 164-172.

The renewed interest in liturgy and the Bible on the American Catholic scene will surely effect a change in attitude toward preaching. Eucharistic worship and word are seen intimately united in the Christian community. The preacher must "re-mythologize" the gospel, i.e., explain the Christian message in function of contemporary culture.—M. A. F.

727. T. F. TORRANCE, "Scientific Hermeneutics according to St. Thomas Aquinas," *JournTheolStud* 13 (2, '62) 259-289.



The impact of Aristotelian thought upon medieval hermeneutics challenged the distinctions between sense and thought and between matter and form, as was evident in the allegorical method. It gave rise to the notion of science as that which establishes rational connections and gathers them around a center. This introduced a powerful element of inferential reasoning into interpretation which in turn paved the way for a new speculative theology.

Thomas defined interpretation as "fundamentally an act of the intellect or understanding (*intellectus*) in which the mind pierces thought to see the *quid* of a thing." He understood the word in Scripture as "a creature of the word," so that "only metaphorically can we take the words of scripture to be the word of God." While this formulation properly directs attention to Christ Himself as the Word of God, it lacks an appreciation of the biblical teaching about the coming of the word as a historical and concrete event. His real problem is his notion of God, influenced by Aristotelian thought.

For Thomas, the Scriptures occupy the place of "first principles" in the science of theology, so that he unequivocally bases the doctrines of theology upon Scripture. And doctrine must be built upon historical interpretation, rather than upon spiritual interpretation. Nevertheless, criticisms must be raised. Thomas does not critically reassess his own prior understanding—a task necessary to complete the hermeneutical circle. He allows the authority of ecclesiastical tradition to outweigh the authority of Scripture. And, although he warns of the danger of philosophy in interpreting Scripture, it is more conspicuous and receives more extended consideration than theology.—R. B. W.

728. H. VOLK, "Wort Gottes, Gabe und Aufgabe," *Catholica* 16 (4, '62) 241-251.

The article seeks to give not a theological exposition of the word of God but a pastoral consideration of the meaning of the word of God for Christians.

#### *Scripture and Tradition*

729. J. BEUMER, "La Tradición en su problemática actual," *Selecciones de Teología* 1 (4, '62) 89-97.

Digest of an article in *Scholastik* 36 (2, '61) 217-240 [cf. § 6-32].

730. Y. M.-J. CONGAR, "Essai de clarification de la notion de tradition," *Verba Caro* 16 (64, '62) 284-294.

Tradition in its generic active sense is an act of transmission from one person to another of some undefined content. The content of this handing down is commonly referred to as the *traditio passiva*. Its content corresponds partially to realities which objectively exist independent of the act of transmission (especially the written *monumenta*). Tradition, in a restricted sense, is that objective tradition which, unlike Scripture, is transmitted at least initially in an oral way. This latter understanding of tradition has been most often stressed since the sixteenth century, considered either as a *mode* of transmission (which we favor

stressing) or as a fixed *content* of transmission. Theological usage admits of two uses of the word "tradition" even in magisterial parlance: (1) tradition in a cumulative sense including active and passive tradition, written or oral; or, especially since the Reformation controversy, (2) tradition meaning unwritten apostolic traditions.

Furthermore, tradition can be distinguished as *apostolic tradition*, originating from those who received the divine revelation (the deposit of faith), or *ecclesiastical tradition*, coming from the already founded Church after the close of revelation. Both of these kinds of traditions can in turn be viewed actively or passively. *Active* apostolic tradition is the transmission of revelation by the inspired apostles to the community; *objective* apostolic tradition is the content of their preaching either as written down in Scripture, or as the unwritten insights of what was written, or disciplinary procedures. From this last category one should not a priori exclude dogmatic truths, as, e.g., the idea of a NT canon. Ecclesiastical tradition, on the other hand, has as its source the Church in her historical life, handing down either the whole revelation or a particular portion of it. This ecclesiastical tradition reveals itself actively in the *sensus ecclesiae*, the correct understanding of revelation, and can in turn be verified objectively in a *consensus fidelium*.—M. A. F.

731. B. DE ARMELLADA, "Inteligencia católico-protestante en el problema de la Tradición. (Nota a un libro de P. Lengsfeld)," *RevEspTeol* 22 (2-3, '62) 255-263.

Our judgment upon the book of P. Lengsfeld, *Überlieferung* (1960), is frankly quite positive. What principal conclusions emerge from his thought-provoking study of tradition? (1) Protestants and Catholics share a common fundamental norm, Scripture. (2) On both sides, the mutual interdependence of Scripture and tradition is becoming clarified, since Scripture is seen as the written stabilization of the divino-apostolic *paradosis*. Tradition is seen as the indispensable element for scriptural interpretation and for the practical recognition of the canonicity of these writings.—M. A. F.

732. P. DE VOOGHT, "Le rapport écriture-tradition d'après saint Thomas d'Aquin et les théologiens du XIII<sup>e</sup> siècle," *Istina* 8 (4, '61-'62) 499-510.

The post-Tridentine concept of Scripture and tradition as two heterogeneous sources of revelation is no longer the common opinion of theologians. The studies of Geiselmann and Ortigues have shown that the Council of Trent did not wish so to state; in fact, the Fathers seem positively to reject this opinion. A study of St. Thomas shows his sort of *sola scriptura* belief. There is one source, one proper and absolutely decisive norm, says he, which is Scripture. However, all authority for interpreting Scripture he places in the Church. The Thomistic *sola scriptura* does not invite one to rationalistic individualism in religion, but to total submission to the Church and pope. For the *veritas scripturae* and the *doctrina ecclesiae* are in perfect accord. Finally, Aquinas states,



in apparent verbal contradiction to his *sola scriptura* principle, that the Church does propose to believers much (*multa*) not noted in Scripture, but which still proceeds from the apostles. A large number of these *multa* pertain to the sacraments; another example is the veneration of images. This is explained by Thomas' distinction that all *salutary* articles of faith are recorded in Scripture; what is not contained in Scripture are points not indispensable for salvation. In this last category would be included, for example, confirmation, extreme unction and certain Mariological dogmas, such as the Assumption.—M. A. F.

733. H. ST. JOHN, "The Approach to Unity through Scripture and Tradition," *ClerRev* 48 (2, '63) 75-90.

Some ways are indicated in which the common possession of the Scriptures may be for Protestants and Catholics the starting point of a fruitful approach to one another.

734. H. SASSE, "'The Sources of Revelation'," *RefTheolRev* 22 (1, '63) 1-13.

In the discussion evoked by the Vatican Council's *schema* on "The Sources of Revelation," Catholic writers do not seem to understand the true meaning of, and the deep motives behind, the Reformation principle of *sola scriptura*.

#### *Texts and Versions*

735. N. ADRIANI, "Some Principles of Bible Translation," *BibTrans* 14 (1, '63) 9-13.

Discussing the difficulties of translating the Bible into Eastern languages, a missionary calls special attention to the need of clarity. An expression which is not current in the receptor language should be replaced where possible by an equivalent similar expression. Thus Mt 7:15 "wolves in sheep's clothing" becomes "crocodiles in human form"; and Mt 7:16 "grapes from thorns, figs from thistles" becomes "bananas from thorn trees, guavas from cane."—J. J. C.

736. R. M. MCCOY, "Jehovah's Witnesses and Their New Testament," *And NewtQuart* 3 (3, '63) 15-31.

*The New World Translation of the Christian Greek Scriptures* (1950) is a literal NT version which nonetheless uses contemporary speech forms. Certain verses have been inaccurately rendered to support the theology of the Jehovah's Witnesses who consider Jesus Christ as a created being. This theologizing tendency is clear in Jn 8:58 and Col 1:15-17.—M. A. F.

737. C. L. PORTER, "Papyrus Bodmer XV (P75) and the Text of Codex Vaticanus," *JournBibLit* 81 (4, '62) 363-376.

Two problems emerge with the discovery of a NT MS: (1) the determination of the MS's textual affinity in order to situate it historically; (2) a



re-evaluation of the textual theory in the light of the new document. The editors of Bodmer Papyrus XIV-XV (P<sup>75</sup>) suggested its affinity with Vaticanus (B). Disputes have arisen over B's lineage. F. J. A. Hort held it was from a very pure line of an ancient text; W. Bousset called it a careful revision, and F. G. Kenyon added that B stemmed from an expert recensor working upon the best authorities possible. G. D. Kilpatrick traces B back only to the third century while K. Aland holds it is a 4th-century recension. The modern trend considers B as a "neutral" text since it had no direct relationship to earlier papyri such as P<sup>45</sup> and P<sup>66</sup>. Codex B is dated from the middle of the fourth century; P<sup>75</sup> comes from A. D. 175-225.

A detailed textual comparison of John's Gospel in B and P<sup>75</sup> indicates their closeness; only 205 significant differences appear. (All are listed in the text.) P<sup>75</sup> has 702 variations with Sinaiticus; 506 variations with the Washington Codex; 512 variations with P<sup>66</sup>. Furthermore, 115 of the 205 differences entail simple elements such as word order, article, conjunction, or mood and tense changes. Many readings find their only Greek MS support in P<sup>75</sup> and B. It seems clear that B has preserved a type of text represented by P<sup>75</sup> which existed in Egypt around A.D. 200. It is a defensible proposition that B is nearer to the original Gospel than previously thought. Since few of the readings of B can be called "Western," its origin is not Western nor is it a created type but a transmitted text type. In the light of this affinity one should not call B a deliberate revision or a 4th-century recension. A further study of the texts and their usage by the earliest Fathers should clarify the history of the text and carry us closer to the original.—T. S. A.

738. S. D. TOUSSAINT, "A Method of Making a New Testament Word Study," *BibSac* 120 (477, '63) 35-41.

NT students would do well to produce personal word studies to deepen their understanding of Scripture. Such an inductive semantic study of the text should be sensitive to historical evolution of words and should be inclusive of the parallel uses of root meanings in the LXX, classical and Koine Greek.—M. A. F.

739. A. VÖÖBUS, "Completion of the Vetus Syra Project," *BibRes* 7 ('62) 49-56.

The Old Syriac version of the Gospels could offer new insights for NT textual studies were the material sufficiently scrutinized. The author has examined every codex in almost every MS collection and relates in autobiographical style the extent of his research since 1935. The fruits of his labors will appear first in two volumes: *Vetus Syra: New Materials for the History of the Old Syriac Version of the Gospels*. I. *Prolegomena on the manuscript evidence*. II. *The Syriac texts with Latin translation*. The third volume, which presents the patristic evidence, will follow later.—M. A. F.

Texts, cf. § 7-777.

740. W. F. ALBRIGHT AND D. N. FREEDMAN, "The Continuing Revolution in Biblical Research," *JournBibRel* 31 (2, '63) 110-113.

The constantly increasing mass of new material which needs to be incorporated into biblical studies has prompted the authors to project a series of commentaries to be known as the Doubleday *Anchor Bible*. Scholars of all religious groups, Catholic, Protestant and Jewish, have been enrolled for the task. The first five books are expected to appear early in 1964, and it is hoped that the entire series will be completed about 1968. In the NT section B. Reicke has already completed his work on the Catholic Epistles.—J. J. C.

741. R. L. ALDRICH, "A New Look at Dispensationalism," *BibSac* 120 (477, '63) 42-49.

Much of the debate over dispensationalism would disappear by accepting a uniform dictionary meaning of the term. Ninety percent of Scripture deals with two dispensations: Law and grace. From Adam to Moses two more dispensations existed: man before and after the Fall. The Bible teaches only one way of salvation for all dispensations since the Fall.—M. A. F.

742. E. J. BICKERMAN, "Bénédictio et prière," *RevBib* 69 (4, '62) 524-532.

In Jewish prayers the word "blessed" when applied to God is declarative: God is declared blessed (*barûk*). Man does not send forth his blessing upon God. At the dedication of the Temple, Solomon standing offered a blessing of this sort, then knelt to make his prayer of petition. The liturgy of the Church has not maintained this Jewish subordination of prayer to blessing.—J. F. Bl.

743. M. BLACK, "Theologians of Our Time: II. Joachim Jeremias," *ExpTimes* 74 (4, '63) 115-119.

A survey of the work of Jeremias, enumerating many of his contributions to the study of rabbinics, biblical archaeology and geography, to Kittel's *TWNT*, the Qumran scrolls, NT exegesis and theology, textual criticism, the *agrapha*, etc. His *The Servant of God* (1957), *The Eucharistic Words of Jesus* (1955), and *The Parables of Jesus* (1954) are singled out for longer summary and comment.—G. W. M.

744. B. GÄRTNER, "Work in the New Testament," *SvenskExegÅrs* 26 ('61) 13-18.

The basic view of work in the OT as well as in later Jewish writings is negative. And it is clear that the NT in this particular matter, as well as regards creation and mankind's condition in general, is built upon the foundation of the OT, although the NT does not elaborate any doctrine of work *qua* work. One should work to have food for oneself (so as not to be a burden to anybody else), for one's family, and also in order to have something to share



with the poor. Work whose purpose is to gain riches for oneself is condemned. Work is not an evil in itself, but it is connected with travail and suffering. The heavenly world will see the end of earthly labors.—E. G.

745. J. GRASSI, “‘If I Be Lifted Up . . . ,’” *Bible Today* 1 (5, '63) 324-329.

The NT theology of Jesus' Passion and death was based on a fuller understanding of many OT passages.

746. M. LACKMANN, “Beiträge zum Amt des Petrus im Neuen Testament,” *Bausteine* 1 (4, '61) 1-5; 2 (5, '62) 1-4; 2 (6, '62) 1-5; 3 (9, '63) 1-4.

Peter was clearly the first among the apostles, and his primacy is evident from the Acts. But this primacy is not one of dominion but of loving service. The greatest argument against the primacy is the Antioch Incident (Gal 2). The circumstances, however, should be carefully weighed. There is no evidence that Peter came to Antioch to scrutinize the actions of Paul. Nor did Paul deliberately wait for Peter to make a false step so that he could protest. Rather, Paul intervened only when he saw that Peter's actions could be misunderstood and endangered the liberty which both apostles claimed for the Gentiles. With clear foresight Paul recognized that the Church would eventually free itself completely from the womb of Judaism, and he courageously took the lead in this matter.—J. J. C.

747. G. LINDESKOG, “Israel in the New Testament. Some few remarks on a great problem,” *SvenskExegÅrs* 26 ('61) 57-92.

What role does Israel *kata sarka* play in NT theology? Are the Jews to have a privileged part even in the New Covenant, as a certain missionary theology would wish to conclude from Paul? In seeking an answer, it must first be pointed out that Israel was not a missionary people. The doctrine of the one God, Creator and Ruler of all mankind, should tend to make it so, but this universalism was in fact checked by the particularism of the Covenant. In the NT, however, the idea of the Covenant is reinterpreted so as to serve as a center of active universalism—Jesus, founder of the New Covenant, being now the center. In primitive Christianity we find then two different lines of thought: the “centripetal” Jerusalem theology, colored by the OT idea of Jerusalem as the center and the converted pagans as submitting to her; and on the other hand the “centrifugal” Hellenistic theology.

Now, Paul's line of thought may be more Israelitic centered than is usually supposed: the Israel *kata sarka* still exists within the Church. A strong indication that this is his idea may be found in the parable of the olive tree on which the wild branches are grafted (Rom 11). On the other hand, the Israel *kata pneuma* already starts with Abraham (Gal 3:16 and 3:29).—E. G.

748. W. E. LYNCH, “The Eucharist: A Covenant Meal,” *Bible Today* 1 (5, '63) 318-323.

749. P. MILWARD, "The Rock of the New Testament," *AmEcclRev* 148 (2, '63) 73-97.

Mt 16:17-19 is central to the meaning of the NT as a whole. Though never explicitly alluded to elsewhere in the NT and not included in the parallel passages of Mark and Luke, the echoes of Christ's word to Peter resound everywhere. These echoes are especially audible in the metaphor of rock foundation and building developed by Peter, Paul and John in the light of their respective experience of Christ. These three apostles may be regarded as the three main columns supporting the weight of the NT, and by comparing their uses of this foundation metaphor we can perceive the underlying unity of the apostolic writings. Thus it appears that the very structure of these writings is providentially patterned on the constitution of the Church as founded on the Rock of Peter.—J. J. C.

750. H. RUSCHE, "Das menschliche Herz nach biblischem Verständnis," *Bibel und Leben* 3 (3, '62) 201-206.

751. J. SCHMID, "Die Pharisäer," *Bibel und Leben* 3 (4, '62) 270-275.

A summary presentation of Pharisaism as found in Paul, the Gospels, Acts and in rabbinic writings.

752. H. SCHNEIDER, "Moses, der Prophet Jesu Christi," *BibKirche* 18 (1, '63) 16-19.

The NT portrays Moses not as the lawgiver but as a prophet, as the type and antitype of Jesus, i.e., as a prefigurement of, and a contrast to, Jesus whose nature and significance far surpass those of Moses.

753. J. C. TURRO, "Our Lady's Holiness in the New Testament," *MarStud* 14 ('63) 62-74.

"It would seem that there are reflected in Mary several of the attitudes, orientations, modes of behavior that the New Testament inculcates or at least speaks of approvingly. Concurrence with the Divine Will, the spirit of lowliness, a spirit of confident prayer, all these are sketched in various places in the New Testament as the marks of the man who measures up to the ideal, the holy man. These same characteristics are demonstrably in the life of Mary as that life has been delineated for us in the New Testament."

754. G. WOOD, "The Eucharist—The New Passover Meal," *Bible Today* 1 (5, '63) 310-317.

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755. L. VAGAGGINI, "La XVII Settimana biblica italiana (Roma, 24-29 settembre 1962)," *DivThom* 66 (1, '63) 84-97.

The account contains summaries of the papers read at this Catholic exegetical congress whose central theme was the Johannine literature, Gospel, Epistles and Apocalypse.



## GOSPELS—ACTS

### *Gospels (General)*

756. I. BUSE, "The Gospel Accounts of the Feeding of the Multitudes," *Exp Times* 74 (6, '63) 167-170.

The only miracle reported in all four Gospels, the feeding of the five thousand is crucial for studying relationships between the Gospels. The very complicated pattern of agreements between John and Mark on the one hand or between John and Matthew and/or Luke on the other, or again between John and the doublet narratives of Mark and Matthew, may best be explained, as in the case of the Passion narratives [cf. § 5-440], by the use of a common source by John and the Synoptics. This hypothesis suggests new insights into the development of a narrative and the editorial methods of the Evangelists. Mark and John have in common, not cultic, Eucharistic details, but the facts of the story. Individual contributions to the development are largely historical details added by contact with those who knew further facts. The idiosyncracies of the Evangelists are not absent, but this narrative does not support the customary assertion that John was influenced by theological motifs.—G. W. M.

757. C. E. CARLSTON, "A *Positive* Criterion of Authenticity?" *BibRes* 7 ('62) 33-44.

Study of the NT material concerning Jesus' message has not established any universally acceptable criteria for evaluating the different strata of communication. Bultmann, Käsemann and Conzelmann have offered *negative* criteria for showing what cannot be attributed directly to Jesus. As a working hypothesis one might suggest a *positive* criterion, defend its a priori plausibility and test it in the case of two parables. That is authentic (i.e., "coming originally from Jesus in substantially the present form") which (1) fits in reasonably well into the eschatologically based demand for repentance which was characteristic of Jesus' message, and (2) which reflects the prevailing conditions of Jesus' ministry rather than the post-Resurrection *Sitz im Leben*. Judged by this norm the Parable of the Prodigal Son (Lk 15:11-32) is judged "authentic" and the Parable of the Tares (Mt 13:24-30) is considered "in-authentic."—M. A. F.

758. C. C. COWLING, "The Involvement of the Community in the Apostolic Tradition," *ChurchQuartRev* 164 (350, '63) 6-18.

The community needs and the pressures of transmission through the memories of preachers, healers, missionaries and story tellers determined the form of Mark's Gospel but probably not its content. The Evangelist assumes that the readers are familiar with his subject; there is no introduction for Christ. To understand Mark fully we must know the community for which he wrote. It was a worshiping community, for the Passion is already framed in divine glory. It was a Christian community which saw Christ as a living contemporary and recognized the written Gospel as a sacred tradition.



The community's records of the Lord are not distilled from history but from primitive religious experiences. On the other hand, their outlook was religious and conservative. History was not modified in the worshiping community; it is the religious experience that is conditioned by the historical data. There was no vague diffusion of sagas as we find in folklore, but the rigidly controlled transmission of matter from one who has the mastery of it to another who has been especially chosen to learn it. In 1 Cor 2:1-7 Paul may be indicating that he and the apostles related the real truth about Christ as contrasted with the popular and changing stories told about Him outside the worshiping community.

According to Dodd, Mark is an expansion of the kerygma. It seems rather that Mark is something between kerygma and *didache*, that he writes for an already converted group and adds moral teaching (*didache*) and encouragement (paraenesis). Briefly, Mark's Gospel should be considered "neither as history nor doctrine, poetry nor legend, but as in some sense a textbook of the worshiping Church and her converted struggling children."—J. P. C.

759. W. HARRINGTON, "He Spoke to Them in Parables," *Doctrine and Life* 13 (2, '63) 82-89.

760. W. HARRINGTON, "The Interpretation of the Parables," *Doctrine and Life* 13 (3, '63) 149-158.

To understand the parables one must recognize their twofold historical setting, one in the life of Jesus and another as they were woven into the life of the primitive Church.

761. H. RIESENFELD, "Symboliken som uttrycksmedel i evangelierna" [Symbolism as Means of Expression in the Gospels], *Svensk Exeg. Års* 26 ('61) 42-56.

Contrary to the view generally held a few decades ago, the images used in the Gospel parables are more or less incredible or even absurd according to regular human standards. For example, it would not be a normal thing for a shepherd to leave the ninety-nine . . . and so on. The parables aim to shock the listeners. Like all poetic language, the imagery of the Gospels is founded on paradox. But the demythologizers are wrong in concluding from the absurdity of the expression to the absurdity, i.e., the non-existence of the event described, e.g., the Ascension. These symbolic expressions are on the contrary verified by Christian experience.

But the unusualness or paradoxicality of the expressions brings into relief the transcendence of the assertions and utterances of the NT; we are only just beginning to rediscover that symbolic language also can express and does express truth. NT symbolism carries a load of associations, associations which make us recall the OT and suggest the fulfillment of OT prophecy. The key to the several different images of NT symbolism is Jesus Himself and His preaching; in this way the images are connected with one another. On the other hand, the symbolic language is polyvalent, and one single symbol may

represent a full scale of different meanings. Finally, one should not forget to look for symbolic meaning also in the behavior of Jesus, in His various actions. An era of symbol analysis may now dawn upon the science of exegesis.—E. G.

762. T. T. ROWE, "Historicity and the Gospels," *LondQuartHolRev* 32 (1, '63) 46-49.

British sensitivity for the need of guarding Christianity's historical roots has effected a conservative brake on radical form-criticism. E. J. Tinsley in *The Imitation of God in Christ* has further illustrated that "the total pattern of the synoptic account of Jesus' ministry, the parables, miracles and a number of 'staged' events combine to suggest that the primitive Church was not free with regard to the gospel tradition, but rather it was controlled by obedience to the Lord who imposed on His disciples His own way of telling His story." Hence in the Synoptic Gospels we have history controlling the Church's belief and liturgy, not history created to serve dogmatic or liturgical needs.—M. A. F.

763. O. VERCRUYSE, "What are the Gospels?" *ClerMon* 26 (11, '62) 408-418.

There is a middle way between the view of the conservatives who take all the words and deeds related in the Gospels as strictly historical and the one of the liberals who see no history whatever in the Gospel narratives. To find this middle way the method of form-criticism has been helpful. The study of patterns or forms has shown that there are different layers or stages in the Gospel tradition.

Before the Gospels were written there existed a variety of Gospel material preserved orally and in writing. It is reasonable to think that the Evangelists did not ignore this material and took into account the tradition of the first Christian tradition. Thus the words and deeds of Jesus came into the written Gospels through the prism of the Christian community. Hence when we read the Gospel text it may well be "now the very words of Jesus, now a close description of the events in his life, or again equivalent paraphrases of what He did and said. It may be something of the initial kerygma or a form of the tradition material, an interpretation of the facts by the early Church or a redactional reflection of the evangelist who was the last to write. All this we may accept with reverence and discretion."—R. B.

### *Jesus (General)*

764. J.-M. FENASSE, "Toi, qui es-Tu? Je suis," *BibVieChrét* 49 ('63) 44-50.

A discussion of the name of God, its authority and its use in the discourses of Jesus leads up to a consideration of the expression *egō eimi* as found in the revelation of Christ.

765. J. T. FORESTELL, "'I Am the Resurrection and the Life'," *Bible Today* 1 (5, '63) 330-336.

In the NT the Resurrection is the saving event in such a way that salvation,



redemption and the kingdom of God are almost synonymous with the Resurrection.

766. H. HYSLOP, "Jesus and His Kingdom," *ChristToday* 7 (Mar. 1, '63) 525-526.

767. D. T. ROWLINGSON, "Interpreting the Resurrection," *ChristCent* 80 (Apr. 10, '63) 459-461.

"In contemplating the climactic mystery, we need to take note of other factors than those supplied by the biblical record alone."

768. S. SCHULZ, "Maranatha und Kyrios Jesus," *ZeitNTWiss* 53 (3-4, '62) 125-144.

The *Maranatha* cry of the Aramaic speaking original community is naturally older than the *Kyrios* acclamation of the Hellenistic Christians. At the same time it should be emphasized that historically and textually *Maranatha* was neither the source nor the cause of the *Kyrios* acclamation. Both were independent credal responses to the message and the work of the historical Jesus.

Originating in Hellenistic Christianity, the *Kyrios* acclamation acquired in a pre-Pauline stage through the influence of the Hellenistic Jewish section of the community the meaning of *Kyrios-Yahweh* and consequently the idea of universal lordship. Thus *Mara*, whose sense was originally apocalyptic and centered on the future, became identified with *Kyrios*.

This change had far-reaching consequences and was decisive for the Hellenistic Gentile Christian kerygma. The combination of *Kyrios-Yahweh* and *Kyrios-Mara* first took place in a pre-Pauline Hellenistic community, and the unifying force was the acclamation *Kyrios*. The *Kyrios* present in the Church's liturgy was now represented as Lord of the world and the future judge of all.

Thus it is clear that the *Yahweh-Kyrios* of the LXX did not suffer an extension of its meaning, but that the original *Mara*-Son of Man concept of Jewish apocalyptic belief acquired a new dimension. The Hellenistic community now no longer awaited the future Jewish parousia. For between the *Kyrios* present in the liturgy and the future manifestation of the *Kyrios* lay the period of the world-wide Gentile mission. On the other hand, the Aramaic speaking *Urgemeinde* even to the time of its disappearance held fast to the doctrine of the Messiah as the future Son of Man, to strict monotheism and to the teaching of the Torah as the basis of all.—J. J. C.

769. B. H. THOMPSON, "To What Extent Did Jesus Use Greek?" *RelLife* 32 (1, '63) 103-115.

There is little question that Jesus knew Greek and used it when speaking to Pilate, to the Roman centurion of Capernaum, to the Syrophoenician woman and to others. He could have learned the language as a child in Palestine or during His stay in Egypt. Recent discoveries show that Greek was widely used among the Jewish masses in Palestine.

The evidence is very strong that Jesus used Greek in His public ministry as a regular practice. The instances in the Gospels where Jesus is quoted as actually using Aramaic words indicate that He did not always speak Aramaic. Otherwise there would be no reason why these words and no others should have been singled out for retention in the original language.—J. J. C.

*Jesus (Quest of the historical)*

770. W. BRADLEY, "The Theological Quest of the Historical Jesus," *JournRel* 43 (1, '63) 35-48.

The historical Jesus is a creation of the disciples, a theological creation, for the unique characteristic which distinguishes Jesus Christ from other great men of history is this quality of being theological. The essay raises the questions, "Is this theology also historical? And is Jesus simply the creation of his church? . . . The scope of the paper is limited to philosophical theology . . . and does not attempt to include or evaluate the New Testament studies which are based upon a different form of competence."

Assuming that Jesus is to be understood theologically because through Him we understand the nature and purpose of God, the following would seem to be true: (1) The historical Jesus and the Jesus of history must be held together. It is not legitimate to separate the faith from the founder and to assume that we can have Jesus without the NT interpretation of Him. (2) The historical Jesus is a representation drawn from many sources and perspectives. (3) The quest of the historical Jesus stems from the Jesus we have been presented by the apostolic faith. (4) We can never get back to the "real" Jesus stripped of all the theological interpretations of the Bible and the Church. (5) There is nothing here that necessarily conflicts with an existentialist interpretation of the historical Jesus, at least as that has been expressed in recent years by Bultmann. (6) The historical Jesus helps us to conceive time not as the great destroyer but as that which carries us with the living Christ forever forward into the future.—J. J. C.

771. G. E. LADD, "The Resurrection and History," *RelLife* 32 (2, '63) 247-256.

The NT bears witness that an objective fact took place in a garden outside of Jerusalem in which the crucified Jesus emerged from the grave into a new life. Of crucial importance is what happened to create the disciples' faith in the Resurrection. Many attempted explanations, including those of R. Bultmann and G. Bornkamm, fail to satisfy. For the Gospels indicate that the Resurrection was a bodily one and that Jesus' risen body possessed strange powers which transcend physical limitations. The witness of the Gospels is reinforced by Paul in 1 Cor 15.

The Resurrection is not simply an event in history. It ought not to be described simply as a miracle, as though God had interfered with the "laws of nature." The Resurrection means nothing less than the appearance upon the historical scene of something which belongs to the eternal order. Eternal



life has appeared in the midst of mortality. Thus we conclude that the Resurrection is an eschatological event which occurred in history and gave rise to the Christian Church.—J. J. C.

772. X. LÉON-DUFOUR, "Les évangiles et l'histoire de Jésus," *Études* 316 (2, '63) 145-159.

The Gospels are not historical biographies in the modern sense, as can be seen from their vagueness regarding time and place and from the surprising variations which occur in certain passages found in two or more Evangelists. Nevertheless, the Gospels furnish us with material for a history of Jesus. In the beginning the disciples preached Jesus and His teaching, and the concern was particularly with the meaning of His words and deeds for the needs of the Church. It was only a generation later than this preaching was committed to writing. For that reason one can distinguish in the Gospels various strata of tradition, and in some cases the motivation can be discovered which led Matthew, for example, to relate a saying or incident in one way and Luke to relate it in another.

The Jewish method of teaching in the first century furnishes us a guarantee for the reliability of the Gospel sayings. Christ taught as He did in order that the hearers might easily remember His words. Recently the Swedish scholars H. Riesenfeld and B. Gerhardsson have demonstrated that the rabbinic schools had a concept of *sacra traditio* which caused the disciples of a famous rabbi to preserve his teachings very carefully. This *sacra traditio*, therefore, would be operative in protecting Jesus' doctrine, and the tradition began within the circle of the disciples before Easter and continued after it when they were enjoying the light of the Resurrection. Finally, in the Gospels the historian seeks to discover the actual events without recourse either to psychology or to faith which are extrinsic to his method.—J. J. C.

773. F. NEUGEBAUER, "Geistsprüche und Jesuslogien. Erwägungen zu der von der formgeschichtlichen Betrachtungsweise R. Bultmanns angenommenen grundsätzlichen Möglichkeit einer Identität von prophetischen Geistsprüchen mit Logien des irdischen Jesus," *ZeitNTWiss* 53 (3-4, '62) 218-228.

Bultmann's form-critical method needs an independent control, and as a test case his statement is examined which holds that words originally prophetic (e.g., Apoc 16:15) were transformed by the early Christians into sayings of the historical Jesus. This theory, one should note, cannot appeal to any defects inherent in tradition. Rather the cause of the confusion must come from the fact that the *Urgemeinde* did not distinguish between the sayings of the earthly and the glorified Jesus.

No similar transformation occurs in the Jewish or Christian writings. Jewish canonical and non-canonical literature shows that prophetic words were not separated from the prophet himself. OT prophecy clearly distinguished between the words of the prophet and those of Yahweh and of His angel. There is no OT book which is ascribed to God as the author. Furthermore, when



quoting the sayings of their learned teachers, the rabbis regularly cite the name of the authority.

In the NT likewise prophetic words are ascribed to a definite person, and when the Lord speaks, that is stated. Paul clearly distinguished between his own advice and the word of the Lord (1 Cor 7: 10 ff.).

The strongest argument, however, against Bultmann is that he neglects the difference between the gospel and the apocalyptic genre. In the former no writer is mentioned; in the latter some person, a prophet, is always given as the author. Finally, Paul insists that the prophet is subordinate to the apostle. Were this not so, Paul would not have taken such pains to prove his apostleship. The evidence, therefore, militates against Bultmann's theory.—J. J. C.

774. D. T. ROWLINGSON, "The Focal Point of Faith: Jesus or Tradition?" *JournBibRel* 31 (1, '63) 17-22.

The problem is whether our faith is faith directly in Jesus or faith in others' faith in Him. The proposed solution holds that tradition is only a means to the end of a direct, personal confrontation by Jesus. The establishment of the canon meant assigning normative value to apostolic tradition, not to Church tradition. With apostolic tradition some hold the kerygma of the resurrected Christ to be focal. Others hold the function of kerygma is instrumental, to introduce us to the ideas and values the historical Jesus honored. The content of faith is the Jesus who was; resurrection faith is meaningless without prior, historic event. The Word made flesh is central. Therefore, the Church must be concerned with historical research to find what Jesus actually did and actually was. Jesus is the focal point.—J. H. C.

775. W. TRILLING, "Jesusüberlieferung und apostolische Vollmacht," *Trier TheolZeit* 71 (6, '62) 352-368.

A theological clarification of the heterogeneous nature of the tradition concerning Jesus is attempted. (1) Each Gospel is a literary unity, whose individual character must be studied, as well as a theological unit, in which the whole as well as the parts are governed by the author's theological intent. The separation of John from the Synoptics on the grounds of historicity is only relative, for each author offers his individual expression of Jesus and His history.

(2) If the four Gospels are thus considered, this level of understanding cannot adequately be described as kerygma. *Martyrion* or witness to historical events must also be considered, and then we have a continuum between the two poles of kerygma and *martyrion*. The apostolic preaching always has both components, but in varying degrees. This continuum could be used to explain the heterogeneous nature of the four Gospels.

(3) The concept *martyrion* also emphasizes the unique nature of the history witnessed to; it is salvation-history. None of the Gospels presents brute facts, but each author rightly seeks to bring to light the mystery inherent in this unique history and especially in the person of Jesus.

(4) That *martyrion* and kerygma are the essential characteristics of the apostolic preaching can be seen by a comparison with the apocrypha where one or the other of these two elements is missing and the apostolic preaching is falsified.

To understand the sovereignty with which the tradition of Jesus is handled we must add to our considerations the unique fullness of power held by the apostles as the founders of the Church. In this power we meet the tension-packed unity of *martyrion* and kerygma as normative for the post-apostolic Church. As far as the historicity of the Gospels is concerned, the burden of proof is on those who would deny the historicity to any incident. Even if the proof is brought for some cases, historicity as a whole is not destroyed, for we still have to do with apostolic tradition and interpretation.—W. A. B.

Historical Jesus, cf. § 7-858.

#### *Matthew*

776. C. F. D. MOULE, "Commentaries on the Gospel According to St Matthew," *Theology* 66 (514, '63) 140-144.

The titles are arranged in two parts: the first is for general readers; the second for students.

777. B. SCHWANK, "Die Matthäustexte des Lektionars 1837 im Palimpsest-kodex Paris B. N. Suppl. Grec 1232," *ZeitNTWiss* 53 (3-4, '62) 194-205.

The first part of the article describes the fragments which make up the codex and evaluates them from the viewpoint of the history of liturgy. The second part discusses questions of textual criticism. The codex which belongs to the K recension, contains some important variants although none of them can claim to preserve the original Matthean wording. One reading, *to skotos to exōteron* (Mt 25:41) hitherto has been known only from the Fathers.—J. J. C.

778. J. G. REMBRY, "'Quoniam Nazaraeus vocabitur' (Mt 2/23)," *Studii Biblici Franciscani Liber Annuus* 12 (1961-62) 46-65.

The words should be translated with practically all modern versions, "he will be called a Nazarene." This is the fifth oracle in a series, all of which are of the same pattern and are placed within a carefully structured ensemble. To define the content of the last oracle, one should study the four preceding ones. Now, all of them are connected with a definite OT text which has been pronounced as a prophecy. Therefore the oracle Mt 2:23 should be linked with a definite OT text.

Matthew often prefers the Hebrew to the LXX and can include various meanings of a term. Now, *Nazir* can mean not only Nazarene but also *hagios* or holy. The prophecy would then signify "he shall be called holy." This very saying is found in Isa 4:3 where it is applied to the remnant which will survive destruction. Matthew, therefore, fittingly uses the text in connection with the return from Egypt where the Child fled to escape Herod's massacre of the Innocents.—J. J. C.



779. [Mt 5—7] M. SCHOENBERG, "The Location of the Mount of Beatitudes," *Bible Today* 1 (4, '63) 232-239.

A discussion of the topography and the content of the Sermon on the Mount and of its relation to the entire Gospel of Matthew.

780. [Mt 5:32] T. V. FLEMING, "Christ and Divorce," *TheolStud* 24 (1, '63) 106-120.

The usual solutions for the problems of Christ's sayings on divorce are unsatisfactory, and the following explanation seems preferable. The phrase *mē epi porneia* (Mt 19:9) means "not because of adultery," and *parektos logou porneias* (Mt 5:32) signifies "apart from adultery." In both cases Christ is saying "I am not speaking of the case of adultery." The objection has been raised that this interpretation contradicts the previous words "what God hath joined together, let no man put asunder" (Mt 19:8). There is, however, no contradiction. Jesus rules out other causes but refuses to discuss the case of adultery. Why? Because such discussion would have been useless with the hardhearted Pharisees. As a good pedagogue, He is content in the circumstances with a partial revelation of the truth, a principle on which He also acted in the gradual revelation of His divinity.

Thus He answers the question proposed to Him, rejecting the lax opinion of Hillel who allowed divorce for some moral defect, and the stricter view of Shammai who permitted divorce for something morally shameful (but not necessarily adultery). Later and in private the full truth is given to the disciples, since they were better disposed than the Pharisees. Even to them it came as a shock.—J. J. C.

781. [Mt 6:28] T. F. GLASSON, "Carding and Spinning: Oxyrhynchus Papyrus No. 655," *JournTheolStud* 13 (2, '62) 331-332.

The history of the textual criticism of P Ox 655 (i. 9, 10) is sketched from Grenfell and Hunt's publication in 1904 to the article of R. A. Kraft in 1961 [cf. § 6-936]. The correct reading, *ou xainei* instead of *auxanei*, was first given by J. V. Bartlet in the *Contemporary Review* 87 (1905) 124 in a footnote. The incorrect reading, however, still persists in recent works.—R. B. W.

782. C. SCHMEING, "'Sanft und demütig von Herzen.' Gedanken P. Anselm Fischers OSB († 1714) zu Mt 11,29," *ErbeAuf* 39 (1, '63) 29-41.

Mt 16:17-19, cf. § 7-749.

783. [Mt 16:17] J. FITZMYER, "The Name Simon," *HarvTheolRev* 56 (1, '63) 1-5.

C. Roth has suggested that the name Peter prevailed in time over Simon because of a current tendency of contemporary Judaism to avoid the use of the name Simon [cf. § 6-777]. On the contrary, G. Hölscher some years ago stated that among the Jews of Palestine from early Roman times until about



A.D. 200 the name Simon was by far the most popular. Recently J. T. Milik has published a table (B. Bagatti and J. T. Milik, *Gli scavi del 'Dominus Flevit'*. I. *La necropoli del periodo romano* [1958] 108) in which he compares the number of occurrences of various Jewish names found in Egypt, Josephus, the Palestine ossuaries, the NT and the new texts from Murabba'at. Simon or Symeon heads the list as the most frequently attested.—J. J. C.

784. [Mt 16:18] J.-J. WEBER, "'Tu es Petrus.' Notas exegeticas," *Selecciones de Teología* 1 (4, '62) 5-12.

Digest of an article in *AmiCler* 72 (Feb. 22, '62) 113-121 [cf. § 6-778].

785. [Mt 16:19] J. A. EMERTON, "Binding and Loosing—Forgiving and Retaining," *JournTheolStud* 13 (2, '62) 325-331.

The hypothesis is set forth that the sayings in Mt 16:19, Mt 18:18 and Jn 20:23 are based on a common Aramaic saying dependent on Isa 22:22. The first part of the saying, "I will give unto thee the keys of the kingdom of heaven" (Mt 16:19) recalls the conferring of "the keys of the house of David" in Isa 22:22. In Mt 18:18 and Jn 20:23 this part of the statement is omitted, as the saying is adapted to a number of people. The second part follows the Isaianic passage "and whatsoever thou shalt shut shall be shut: and whatsoever thou shalt open shall be opened." The figure of the keys is retained throughout. The words for opening and shutting are *pṯh* and *'ḥd*.

In Jn 20:23 the saying is interpreted in terms of forgiveness. *Pṯh* may mean "to set free," and here means "to set free" from sin. *'ḥd* with the meaning "to seize or hold," lies behind the odd use of *kratein*. The original order of the verbs is reversed since it is more natural to mention forgiveness of sins before the refusal to forgive.

In Mt 16:19 *luein* is easily derived from *pṯh*, a synonym of *šr'*. But *dein* is not so easily derived from *'ḥd*. It is suggested that *'sr* was substituted for *'ḥd* in order to make the supposed meaning plain. In this hypothesis it is still an open question whether the saying refers to the authority to prohibit or permit certain practices, or to the power of excommunication.—R. B. W.

786. F. BUSSBY, "Did a Shepherd Leave Sheep upon the Mountains or in the Desert? A Note on Matthew 18.12 and Luke 15.4," *AnglTheolRcv* 45 (1, '63) 93-94.

E. F. F. Bishop writing on the Parable of the Lost Sheep [cf. § 6-779] mentions a suggestion of the author which needs amplification. The parable (cf. *Gospel of Thomas*, Logion 107) undoubtedly goes back to Jesus. The Aramaic for "mountains" would use the root *tura*. But this word may be the result of a mispronunciation by non-Galileans of the word *dura* meaning perhaps a low circular wall within which sheep could safely be left. The Lukan word "desert" may be the translation of a secondary meaning of *tura* (or of *oros*).—J. C. H.

Mt 18:18, cf. § 7-785.

787. I. FRANSEN, "L'Avènement du Fils de l'Homme (Matthieu 19, 1-25, 46)," *BibVieChrét* 48 ('62) 27-38.

A verse-by-verse analysis of this eschatological pericope with Markan and Lukan parallels.

Mt. 19:3-12, cf. § 7-780.

788. [Mt 19:8] D. DAUBE, "Concessions to Sinfulness in Jewish Law," *Journ JewStud* 10 (1-2, '59) 1-13.

When Jesus parried the Pharisaic reference to divorce by maintaining that this was admitted because of the people's wickedness, He was using an established category of things allowed out of consideration for wickedness or weakness.

The most striking OT reference to concession is the tradition that the monarchy was a divine concession to the people, sanctioned "for the hardness of your heart." Instances which were regarded by one or more groups as concession to sinfulness—the permission of the lesser of two evils—are the following: slavery (according to *Jubilees*, some rabbis and Qumran); eating of "meat of desire," i.e., meat not part of an offering (some rabbis); marriage to a Gentile woman captured in war (rabbis generally); polygamy and divorce (rabbis generally); marriage (Qumran). But at Qumran some concessions, such as slavery, private property and marriage, are rejected because the perfect community of the end returns to the ideal state of the beginning.

In Jesus' teaching the concession which allowed divorce has no place in the Messianic Community. His teaching on private ownership and marriage are to be seen in the same light, and the Sermon on the Mount is to be seen as the old demands rightly interpreted with their full implications laid bare. Even the superior law is capable of concessions, as is clear in Paul's advice concerning celibacy (1 Cor 7:1 ff.), where he uses technical language, "I speak by way of *syngnōmē*, concession, not by way of *epitagē*, duty."—R. B. W.

789. H. ZIMMERMAN, "*mē epi porneia* (Mt 19,9)—ein literarisches Problem. Zur Komposition von Mt 19,3—12," *Catholica* 16 (4, '62) 293-299.

Matthew's version of the debate on divorce depends upon Mark who here exhibits a pattern which D. Daube has shown to be common in rabbinic disputes—a public question and a public answer are followed by a private question and a private answer. This pattern has been disturbed by Matthew who has changed the emphasis of the entire pericope.

The verses 19:10-12 are an appendix, and 19:10 serves as a redactional connective. Contrary to the general opinion, all three classes of eunuchs (19:12) are physically such. For the saying is a *mashal*, and the words "for the sake of the kingdom of heaven" appear to be a Matthean addition. Originally, then, the teaching signified general self-denial and was proposed to all. Matthew, however, has limited the meaning to celibacy, and the words are addressed



only to the disciples. By adding the appendix (19:10-12) Matthew has modified the viewpoint of the preceding verses (19:3-9). Where earlier the emphasis was upon a prohibition of divorce and remarriage, now the story culminates in a glorification of celibacy. A comparison of the Royal Wedding Feast as found in Mt 22:1-14 and Lk 14:16-24 provides another instance in which a Matthean appendix has modified the previous meaning of a passage.

Therefore it would appear that Matthew has departed from the pattern found in Mark, that by the words *mē epi porneia* (19:3) and *kata panta aitian* (19:9) he reflects the contemporary rabbinic opinions concerning the causes for divorce. By the first phrase the Lord would exclude the interpretation of Shammai, by the latter that of Hillel. *Mē epi porneia*, therefore, means "not in the case of adultery."—J. J. C.

790. E. GALBIATI, "Gli operai nella vigna (Matt. 20,1-16)," *BibOriente* 5 (1, '63) 22-29.

In the answer to the complaint of the first workmen Jesus replies to a criticism of His own way of acting and also corrects a false idea of merit. The recompense (*denarius*) given to all the workers represents not something due to them but is actually a favor or a grace. The words "the last shall be first, and the first last" were not originally connected with the parable. But when the Evangelist or the primitive preaching made the saying an inclusion for the parable, the sense of the latter was orientated to that of the Jews (called first) and the Gentiles (called last). The various hours at which the laborers were called were early interpreted allegorically as signifying different periods in the history of the world. As such the hours could apply to the call of the Jews and the Gentiles. But the general notion of merit makes it possible to apply the hours to the notion of those who worked a long or a short time in the service of the Lord.—J. J. C.

791. [Mt 21:18-22] H.-W. BARTSCH, "Die 'Verfluchung' des Feigenbaums," *ZeitNTWiss* 53 (3-4, '62) 256-260.

A literary analysis of the saying as it is found in Matthew and Mark indicates that Mk 11:13-14a contains the original form. The statement at first meant that the parousia is at hand, that the end commences with the Passion and Resurrection. In fact the parousia is so proximate that it will occur before the fig tree can bring forth fruit. When, however, the expected Second Coming did not eventuate, the saying was reinterpreted as a curse, and a barren fig tree near Jerusalem became the proof that the curse had been fulfilled.—J. J. C.

Mt 26:63, cf. § 7-798.

792. [Mt 27:16-17] R. DUNKERLEY, "Was Barabbas also Called Jesus?" *Exp Times* 74 (4, '63) 126-127.

The reading "*Jesus Barabbas*" followed by the NEB in Mt 27:16-17 and formerly accepted by the author in his *Beyond the Gospels* (p. 129), is based on insufficient evidence. The arguments of Brandon against it are more con-



vincing than those of Streeter in its favor; the Alexandrian MS tradition is probably correct.—G. W. M.

793. [Mt 28:18] K. H. RENGSTORF, "Old and New Testament Traces of a Formula of the Judaeen Royal Ritual," *NovTest* 5 (4, '62) 229-244.

The ancient ritual concerned with sacral kingship has echoes in the Synoptics especially when Jesus' Messianic life and Messianic self-witness are the topics of moment. On this subject H. Riesenfeld, O. Michel and J. Jeremias have contributed important studies. Ps 2 is here a good OT standard particularly since it occurs in certain NT passages. Of special interest are verses 7 and 8. The climax of the psalm is the royal oracle "ask of me and I will give you" which shows the incorporation of the Oriental ritual into the faith in Yahweh.

The central concept seems closely connected with adoption, especially when the adopted king shares in the power of the god who adopts. Parallels are found in 2 Kgs 2:7 ff. (Elijah and Elisha), Mk 6:21 ff. (Herod), Jas 1:5; Jesus in Jn 15:16, and Esther 5:3, 6; 7:2 and 9:12 suggesting a connection with Mithraism (cf. Jesus' words in Mt 28:16 ff.). The phrase "ask of me . . ." completes the act of adoption in as far as the reality of the adoption is now put into practice. And the phrase "seems to be a peculiar feature of the Enthronement Ritual of Jerusalem and Judaea; its 'Sitz im Leben' is likewise the act of adoption by God but at the same time in the Royal Ritual it is particularly well suited to manifest the theocratic character of the Yahweh Religion."

The Judean king, however, does not become God. Jesus' words in Mt 28:16 ff. seem to be a paraphrase of Ps 2:8 with the addition of the thought of power over heaven as well as earth. The passage does not echo Dan 7:13 f. where the idea is that of judgment, but is the culmination of Jesus' designation as Son of God in His Baptism and Transfiguration. Other passages such as Matthew's account of the temptations (4:1 ff.) show traces of this Jerusalem-Judean royal ritual.—D. C. Z.

#### *Mark*

794. F. GILS, "'Le sabbat a été fait pour l'homme et non l'homme pour le sabbat' (*Mc*, II, 27). Réflexions à propos de *Mc*, II, 27-28," *RevBib* 69 (4, '62) 506-523.

At the end of the dispute in the cornfields, Mark has: "[v. 27] And He said to them: The Sabbath was made for man, not man for the Sabbath; [v. 28] and therefore (*hōste*) the Son of Man is Lord even of the Sabbath." The logic here is not perspicuous, and v. 27 has no parallel in Matthew and Luke. The explanation is that v. 27 is a Markan editorial insertion (as are several other sentences introduced by the formula "and He said to them"), the purpose of which is to assure the prospective Gentile convert that he can embrace the Christian faith without getting himself tied hand and foot in Sabbath regulations. *Hōste* is a rough and ready connective put in to bridge the hiatus caused by the insertion.—J. F. Bl.

795. I. RABINOWITZ, "'Be Opened' = 'Ephphatha' (Mark 7:34): Did Jesus Speak Hebrew?" *ZeitNTWiss* 53 (3-4, '62) 229-238.

'Ephphatha' is not Aramaic, because no such form existed in any of the varieties of Western Aramaic which alone are pertinent to the issue, and because no explanation of the transliteration as a Western Aramaic form is tenable. Instead, the word transliterates the masculine singular imperative of the niph'al stem of *pth*, the form which in Tiberian vocalization would appear as *hippātaḥ*. Every point involved in this identification can be validated from the Greek transliteration of Hebrew forms that have come down to us.

Therefore one cannot assert, as T. W. Manson did, that Jesus' words to simple folk (Mk 5:41 and 7:34) are in Aramaic. Furthermore, the presence of one Hebrew and one Aramaic saying in Mark suggests that both Hebrew and Aramaic texts were drawn upon for incorporation into the Greek Gospel.—J. J. C.

796. N. WALTER, "Zur Analyse von Mc 10:17-31," *ZeitNTWiss* 53 (3-4, '62) 206-218.

This section, which might be entitled "The Kingdom and Riches," proves upon examination not to be strictly unified. For the twofold assertion about the difficulty of a (rich) man's entering the kingdom of God (vv. 23b and 24b) is surprising, and it is strange that the disciples feel so troubled (v. 26) at Jesus' words concerning the camel and the needle's eye. Matthew and Luke have partially smoothed over these difficulties.

Originally the story seems to have been as follows. A good man, consulting Jesus as a respected rabbi, asked what was the way to eternal life. Instead of answering this question, Jesus confronted the man with the call to follow Him. This incident came to be related not as exemplifying the rejection of a vocation, but as attesting that the only way to life is the following of Jesus.

Later the interest shifted to the negative part, to the man's refusal because he had many possessions. Briefly, Mk 10:17-31 contains a story to which Mark has added two appendixes. Contrary to the view of some scholars, vv. 23-24a form part of the original story. The first appendix includes vv. 24b-27, and here Mark has essentially altered the primitive meaning of the saying. The second appendix, vv. 28-31, consists of a logion which Mark has expanded by adding v. 28 and v. 30bc.—J. J. C.

Mk 11:1—12:12, cf. § 7-825.

797. P. WINTER, "Markus 14:53b. 55-64 ein Gebilde des Evangelisten," *ZeitNTWiss* 53 (3-4, '62) 260-263.

In *ZeitNTWiss* 52 (3-4, '61) 273-278, G. Braumann attempts to account for the duplication of the trial scenes in Mk 14:55-64 and 15:2-5 by assuming that the Evangelist drew on two distinct sources of which the more primitive source was reproduced in Mk 15:2-5, whilst Mk 14:55-64 represented a doublet [cf. § 6-792]. It is correct that the description of the Sanhedrin's night session



contrasts with the reason given in Mk 14:48b for the arrest of Jesus and with the grounds for His execution (Mk 15:26). This indicates that Mk 14:53b, 55-64 represents an insertion into an account of the trial, which reported nothing of a gathering of the members of the Sanhedrin in the high priest's house. The insertion is due to the author of the Gospel. What is reported in Mk 14:53b, 55-64 is the Evangelist's own creation, not tradition, notwithstanding the fact that a traditional element has been made use of in Mk 14:58. Whereas the saying against the Temple was in tradition accepted as a genuine saying of Jesus, the Evangelist assigned this utterance to opponents of Jesus who falsely accuse Him. The reversal in the appreciation of the saying against the Temple brings out the fact that the Markan description of the night session is a literary construction unrelated to tradition, whether primary or secondary.—P. W. (Author).

798. E. LÖVESTAM, "Die Frage des Hohenpriesters (Mark. 14, 61 par. Matth. 26, 63)," *Svensk Exeg Års* 26 ('61) 93-107.

How are we to understand the connection of the terms "Messiah" and "Son of God" or "Son of the Blessed One" in the question formulated by the high priest in Mk 14:61 par.? Is one to be seen as qualifying the other, or are there two separate questions? (At least for the sake of argument, it will be supposed that the question really goes back to the high priest himself.) There is no proof that "Son of God" was ever used as a Messianic title in Judaism. But in Ps 2:7 we find the two terms linked together. What is more, in the Midrash (Ps 2 § 9, 14 b), Ps 110:1 as well as Dan 7:13 are both used in explaining the Psalm; and these are the same two texts used by Jesus in His answer to the high priest. This fact makes it highly probable that the question of the high priest is based on Ps 2:7. But whereas the question was asked from a Jewish point of view and so still envisages an earthly Messiah (even if the title "Son of God" implies a special relationship with God), the positive answer made by Jesus is based on another interpretation of the Psalm. It is the interpretation echoed in Acts 4:25-28, where the combat of the Messiah is taken to be Jesus' struggle with, and temporary defeat by, the authorities and, through them, by the cosmic powers. In His answer Jesus asserts His final cosmic victory and His kingship on a truly divine level. And this utterance would rightly be understood by the Sanhedrin as blasphemous.—E. G.

### *Luke*

799. H. SCHLIER, "La ascensión de Jesús en los escritos de Lucas," *Selecciones de Teología* 2 (5, '63) 53-62.

Digest of an article in *GeistLeb* 34 (2, '61) 91-99 [cf. § 6-147].

800. [Luke 1—2] B. WEATHERHEAD, "Our Lady in Scripture—IV: Daughter of Zion," *LifeSpir* 17 (195, '62) 183-190.

For understanding the richness of Luke's infancy narrative and its theological



implications, one must trace down and render explicit the OT sources of the midrashic account. R. Laurentin, *Structure et théologie de Luc I-II* (1957), has enumerated the parallelisms.—M. A. F.

801. [Lk 1:34] J. GEWIESS, "Mary's question to the angel," *TheolDig* 11 (1, '63) 39-42.

Digest of an article in *BibZeit* 5 (2, '61) 221-254 [cf. § 6-470].

802. [Lk 1:38] D. DE CRÉ, "Le Fiat de l'Annonciation," *Études Franciscaines* 13 (29, '63) 129-162.

The fiat of the Annunciation means that Mary received a fullness of divine life which enabled her to fulfill the twofold mission of giving birth to the Savior and of cooperating with the Holy Spirit in forming and perfecting the mystical Christ.

803. [Lk 2:1-20] J. HASPECKER, "Is 9,1-6—ein prophetisches Weihnachtslied?" *Bibel und Leben* 3 (4, '62) 249-257.

The words of Isaiah are not a prophecy of Christmas, since the passage forms a tight literary unity with a definite historical and theological background which differs from that of Christmas. In the NT the fulfillment has in every respect gone far beyond what has been foretold.—R. J. B.

804. H. MULDER, "Geen plaats in de herberg, Luc. 2:7" [No Place in the Inn, Lk 2:7], *HomBib* 21 (11, '62) 246-248.

Various solutions have been advanced to explain why there was no room in the inn for Joseph and Mary. They are found to be unsatisfactory especially because they fail to take into account the strict regulations regarding hospitality. It is possible that Joseph and Mary had obtained quarters in the inn. However, they would have been displaced by the public officials who came to oversee the census. The simultaneous quartering of the soldiers would have absorbed much of the available shelter which remained. In these circumstances Joseph and Mary had to be content with the lowly stable.—E. J. K.

805. [Lk 2:16] G. LOHFINK, "Weihnachten und die Armut," *GeistLeb* 35 (6, '62) 401-405.

806. J. WINANDY, "Simon et la pécheresse (Luc 7, 36-50)," *BibVieChrét* 47 ('62) 38-46.

A reconstruction of the scene contrasting the attitudes of the characters points to the fact that salvation comes not from observance of minute prescriptions of the Law, as Simon the Pharisee believed, but rather from God's grace received through faith in Jesus. This Lukan pericope shows marked Pauline influence.—D. J. H.

807. [Lk 10:30] E. F. F. BISHOP, "'Down from Jerusalem to Jericho,'" *EvangQuart* 35 (2, '63) 97-102.

A description of the road with its sites and historical allusions.

808. E. E. ELLIS, "Luke xi. 49-51: An Oracle of a Christian Prophet?" *ExpTimes* 74 (5, '63) 157-158.

This saying from an unidentified source may best be understood "as an oracle of the risen Jesus or, more likely, a saying from His pre-Resurrection ministry 'peshered' and given detailed application by a Christian prophet to the judgment on 'this generation', *i.e.*, the siege and destruction of Jerusalem in A.D. 66-70." The Zechariah (son of Barachiah in Mt 23:34) may be the son of Barischiiah in Josephus, *War* 4, 5, 4. Attributing the saying to a Christian prophet, whose literary role in the early Church has been neglected, does not necessarily impugn its authenticity.—G. W. M.

809. J. N. BIRDSALL, "Luke XII. 16 ff. and the Gospel of Thomas," *Journ TheolStud* 13 (2, '62) 332-336.

R. McL. Wilson [cf. § 5-544] has suggested that the addition to Lk 12:16 ff. "He that hath ears (to hear) let him hear" might be due to the influence of an apocryphal tradition, represented by the *Gospel of Thomas*. Against this opinion B suggests that there is "a definite programme of adding suitable concluding words to certain Lukan (or in the one case, Matthaeian) passages, and this suggests the needs of the Lectionaries, which . . . are amongst the constant witnesses to these readings." Therefore, the additions of this formula belong to a late point in the history of the NT text, and there is no link with the *Thomas* tradition.—R. B. W.

Lk 15:4, cf. § 7-786.

810. J. GIBLET, "La parabole de l'accueil messianique (Luc 15,11-32)," *BibVieChrét* 47 ('62) 17-28.

To arrive at an understanding of the Parable of the Prodigal Son, we must see it in its Semitic context. The elder boy's departure was not uncommon in Jewish custom, but rabbinical writings emphasize the shame of associating with pigs and eating corn husks. The parable is addressed to the scribes and Pharisees (Lk 15:1-2) to explain Jesus' practice of eating with publicans and sinners, and to reveal God's love for sinful men. The feast, with its Messianic overtones (Ps 23:5; Isa 25:6), is clearly a type of salvation. Thus, Jesus is not condemning the scribes and Pharisees, but is inviting them to join the feast.—D. J. H.

811. R. R. CAEMMERER, "Investment for Eternity. A Study of Luke 16:1-13," *ConcTheolMon* 34 (2, '63) 69-76.

The mammon of unrighteousness is money and property. The purpose of the parable is to train disciples in the use of earthly money that is suited to the eternal dimensions of life. The wisdom which Jesus recommends is not simply



long-term and forward looking; it is meant to acquire friendship for the disciples both now and in heaven. Money thus can be transformed into treasures which last and share God's eternal life. This is not only astuteness but love.—J. O'R.

812. [Lk 16:1-13] D. R. FLETCHER, "The Riddle of the Unjust Steward: Is Irony the Key?" *JournBibLit* 82 (1, '63) 15-30.

Other interpretations of the parable seem unacceptable. Irony alone appears to give an adequate explanation. The children of this world are praised as being wiser than the children of light; but their wisdom seems to be shrewdness and sharpness which are not to be envied or emulated. Ironical also is the advice to use the mammon of unrighteousness in order to make friends who will receive one into the eternal abode. The Semitism "mammon of unrighteousness" indicates scorn for the steward's stratagem. And what kind of friends can be bought by such a device? Jesus, therefore, seems to be saying: make friends for yourselves; imitate the example of the steward; use the unrighteous mammon; surround yourselves with the type of insincere, self-interested friendship it can buy; how far will this carry you when the end comes and you are finally dismissed?—J. J. C.

813. [Lk 16:19-31] H. J. CADBURY, "A Proper Name for Dives. (Lexical Notes on Luke-Acts VI)," *JournBibLit* 81 (4, '62) 399-402.

The Bodmer Papyrus of Luke (P<sup>75</sup>), the earliest Lukan MS, reads *Neuēs* as the proper name for the rich man in the parable of Lk 16:19-31. This reading, *onomati Neuēs*, is attested by no other MSS. The words are, however, in keeping with Luke's characteristic use of *onomati* and fill out the parallel phraseology, *onomati Lazaros. Ninevis, Phinehas, Amonophis* are alternate names for the rich man in Christian tradition. H. Gressmann suggested that the parable had its origin in Egyptian literature and occurred in rabbinic literature also. The names found in Christian tradition were retained or added from the versions of the story current in Jewish or Egyptian parallels.—P. J. B.

814. J. CANTINAT, "Le mauvais riche et Lazare (Luc 16, 19-31)," *BibVie Chrét* 48 ('62) 19-26.

This parable is less an exhortation to poverty than an instruction to the rich on their obligations to the poor. Man's state after death depends on how he used this world's goods. Despite the dangers of wealth, God provides the rich with all the means necessary to gain eternal life. Only by voluntarily rejecting these means is man damned.—D. J. H.

815. H. HOLSTEIN, "Serviteurs inutiles? (Luc 17,10)," *BibVieChrét* 48 ('62) 39-45.

Contrary to the opinion expressed by Clavier in *RevHistPhilRel* 42 (1, '62) 10, the word *achreioi* is best rendered not "without merit" but "useless." Even



the Jerusalem Bible's translation "*pauvres*" is an interpretation. The total context of the chapter from Luke shows that the word *achreioi* is directed to the Pharisees who believed that they had special claims on God in return for their observance of the traditions of the ancients. With this strong expression Jesus corrects their notion that the Jewish observances were "useful" to God. There is only one merit, that of Christ, in which the justified Christian participates by his free cooperation.—D. J. H.

816. [Lk 17:20-21] G. F. HAWTHORNE, "The Essential Nature of the Kingdom of God," *WestTheolJourn* 25 (1, '63) 35-47.

These verses contain the clearest enunciation of the essential nature of the kingdom recorded anywhere in the words of Christ. The phrase *entos hymōn* does not mean "in your midst," nor "within your reach," but "within your hearts." This last interpretation has the best philological support, is in accord with the immediate context which rules out a geographical location and physical dimension, and agrees with the meaning of the kingdom which does not refer primarily to a territory but to the dominion of God. The objection that Jesus would hardly say that the kingdom of God was within the hearts of the Pharisees to whom He was speaking, does not hold. In this context "you" means "neither the Pharisees in particular, nor the scribes, but the same 'you' as are generally addressed by Jesus." "Because the Pharisees' question revealed the wrong idea of the nature of the Kingdom of God, and because it stressed too strongly its space-time qualities, our Lord did not reply to their 'When?' but sought to correct their understanding of the Kingdom's *essential nature*. In its essential nature it is neither temporal nor spatial but spiritual. It is the rule of God over the heart of one who has willingly submitted his will to the supreme will of God."—J. J. C.

#### *John*

817. M. ADINOLFI, "Le Parabole nel Quarto Vangelo," *Studii Biblici Franciscani Liber Annuus* 12 (1961-62) 123-146.

In the Fourth Gospel one should admit the existence of parables, whether the term is taken in the strict or the wide sense. In the wide sense a parable is a symbolic representation, a means for revealing the kingdom of God; Jesus first proclaims a profound formula which He explains when the hearers do not understand. In the strict sense a parable signifies a story which illustrates Jesus' teaching. There is no reason to deny that about 15 parables occur in John, if one holds in accord with the terminology of the Evangelists and the rabbis and with the admission of exegetes that a parable is not necessarily a detailed comparison and if, as in the Gospels and rabbinic writings, the words of a parable do not always retain their proper and obvious sense.—M. A. (Author).

818. F.-M. BRAUN, "Quatre 'signes' johanniques de l'unité chrétienne," *NTStud* 9 (2, '63) 147-155.

In addition to the discourses which explicitly or allegorically deal with Chris-

tian unity, there are four “signs” (in a very broad sense) in the Fourth Gospel which contribute to the conclusion that Christian *koinōnia* was one of the dominant themes of the Gospel. (1) Jn 6:12-13: Jesus’ order to His disciples to “gather up the fragments left over, that nothing may be lost” refers to the sacramental bread which achieves unity in Christ (cf. *Didache* 9:1-6). (2) Jn 11:47-52: the “sign of the Temple” (2:18-22) acquires a new dimension: Jesus once dead will be the new center of the community of the redeemed. (3) Jn 19:23-24: the seamless robe symbolizes the priesthood of Jesus, by recalling the high priestly robe of Exod 28—29, and also the unity of the Church threatened by schism, since it was the cult that gave the Temple its unifying role among the Jews. (4) Jn 21:1-11: similarly the unbroken net containing so many large fish symbolizes the unity of the Church, but with special reference to the mission of the apostles and the role of Peter.—G. W. M.

819. I. DE LA POTTERIE, “L’emploi dynamique de *eis* dans Saint Jean et ses incidences théologiques,” *Biblica* 43 (3, ’62) 366-387.

It is universally admitted that the prepositions *eis* and *en* are in Hellenistic times very often promiscuously used. This usage is to a certain extent shared by at least some of the NT writers, especially by John in his Gospel. On a closer examination, however, this supposed Johannine usage is found to be incorrect. John invariably uses the preposition *eis* in a dynamic sense, even in those cases such as 1:18 where the static sense seems to be the only possible one. With this uniformity of use in mind the exegesis of John gains in theological import and profundity.—P. P. S.

820. J.-M. FENASSE, “La lumière de vie,” *BibVieChrét* 50 (’63) 24-32.

Prominent among the themes of the Fourth Gospel are those of light and life which are frequently combined and thus mutually enriched.

821. A. FEUILLET, “The era of the Church in Saint John,” *TheolDig* 11 (1, ’63) 3-9.

Digest of an article in *MaisDieu* 65 (’61) 60-79 [cf. § 6-160].

822. R. FORMESYN, “Le sèmeion johannique et le sèmeion hellénistique,” *EphTheolLov* 38 (4, ’62) 856-894.

Close semantic links exist between the Johannine *sēmeion* and the probative and symbolic *sēmeia* of the LXX. One cannot maintain that the Johannine *sēmeion* is related also to the Hellenistic *sēmeia*. Only by recourse to ancient Jewish literature, especially to the terminology of the LXX, can the accounts of the Johannine miracles be explained. On the other hand, the Evangelist in presenting his ideas could have employed literary techniques used by the Hellenistic writers of his day.—J. J. C.



823. G. H. C. MACGREGOR, "The Eucharist in the Fourth Gospel," *NTStud* 9 (2, '63) 111-119.

Surprisingly, John omits the institution of the Eucharist, yet is rightly regarded as the supreme NT teacher on the sacraments. Reviewing the passages where reference has been seen to the Eucharist, we find that an allusion to the cup to correspond to the "bread of life" in c. 6 may be found neither in the wine of Cana nor the living water of Sychar but in the vine symbol of the Farewell Discourse (15:1 ff.). The whole of this discourse in fact "breathes a sacramental air." Other references are in 19:34; 6:26 and 13:27, in addition to the two chief sacramental passages on the washing of the feet, substituted for the Synoptics' account of the institution (the "new commandment" of love parallel to the "new covenant"), and the miracle of the loaves and the subsequent discourse. In 6:53-58 John's sacramental realism reaches its height: "life" comes from partaking of the sacramental "flesh."

To account for John's unique approach to the sacrament, we must look into the interaction of his own characteristic theology and the contemporary situation he faced. The two governing principles of his theology are his view of the Incarnation, the Word becoming flesh (specifically *sarx* rather than *sōma*) and his stress on eternal life imparted by the sacrament as well as by faith. These explain his dissociation of the Eucharist from the death of Jesus and his choice of life-bringing symbols and contexts. In the contemporary world John is combating late first-century Jewish rejection of the Eucharist (whence his realistic insistence on it as necessary) and also the realistic magic-sacramentalism of the mystery-cults now threatening the Church (when his even greater stress on the spiritual interpretation of sacramental efficacy.)—G. W. M.

824. J. N. SANDERS, "St John on Patmos," *NTStud* 9 (2, '63) 75-85.

The hypothesis is advanced here "that John of Ephesus, the seer and exile of Patmos, was a Sadducean aristocrat, a Jerusalem disciple of Jesus, the last survivor of the eye-witnesses of the incarnate Logos, but not the son of Zebedee, and that he wrote down in his own hand the visions he had seen as he received them, and in response to requests dictated a new version, perhaps a translation or rearrangement, of an earlier Gospel by another eye-witness, a man he must have known and trusted." The evidence of Rev 1:9-11 suggests that John was exiled to Patmos, probably by the punishment called *relegatio*, for having preached the gospel. It may then be inferred that he came from somewhere more distant than Ephesus, that he was of aristocratic background, and that his sentence was given before the preaching of Christianity became a capital offense. He might then have been in exile over thirty years and written the Apocalypse at any time while on Patmos, not necessarily very late. Only after the exile did he go to Ephesus.

Who was this John? The John-bar-Zebedee tradition can only be ruled out if (1) he is not the Beloved Disciple, who in fact seems to be Lazarus (Jn 11:5), and if (2) the external evidence is not clear nor unanimous, as indeed

it is not. It is suggested therefore that the disciple John known to be at Ephesus at the end of the first century was the exile from Patmos who reworked, employing a scribe, the previously existing (possibly Aramaic) Gospel work of Lazarus. One may further speculate that this John, despite the traditional ascription of the second Gospel, was John Mark of Jerusalem.—G. W. M.

825. C. W. F. SMITH, "Tabernacles in the Fourth Gospel and Mark," *NTStud* 9 (2, '63) 130-146.

It is remarkable that the very important Jewish feast of Tabernacles played such a minimal role in the NT, explicitly mentioned only in Jn 7. But in fact it is implicitly present in Mk 11:1—12:12 [cf. § 5-729], and in the background to the Transfiguration accounts. The events of the Markan passage, which were later traditionally associated with Passover, have been redistributed by John over a three-Passover scheme: the cleansing of the Temple at the first Passover, 2:13 ff.; the entry into Jerusalem at the third, 12:1, 12 ff.; and the Tabernacles teaching at a feast of Tabernacles substituted for the second, cc. 7-8. It is clear that in both Mark and John chronological considerations are by no means primary, and these events and their location in Jerusalem are regarded as preludes to the Passion itself, handled differently by the differing methods of the Evangelists.

A number of similarities between the Johannine and Markan passages would support the hypothesis that John knew Mark or that both used a common tradition. But a third possibility is suggested by A. Guilding's *The Fourth Gospel and Jewish Worship* (1960): the Jewish lectionary system lies in the background of the Gospels, more prominently in John. This would not of course exclude John's use of Mark. The near obliteration of the Tabernacles theme results from Christian theological preoccupation with Passover and with the fact that the prominent Messianic themes of Tabernacles have already been fulfilled. John's method is haggadic midrash implying a deep familiarity on the part of the Evangelist with Jewish liturgical and exegetical lore as taught in some center such as Alexandria.—G. W. M.

826. R. H. SMITH, "Exodus Typology in the Fourth Gospel," *JournBibLit* 81 (4, '62) 329-342.

Recent investigations into the origins and structural principles of John's Gospel have been only partially successful. In evaluating the theories which offer OT typology as a solution, one must verify four basic requirements: (1) A typology occupying a structural role must consist of some fundamental correlation, not an allusion. (2) It must rely on materials similar in form (words with words, stories with stories, etc.). (3) Evidence for an extended typology cannot be arbitrary. (4) A typological scheme must be compatible with the theology of the work in which it is used. J. J. Enz, B. P. W. Stather Hunt, and H. Sahlin generally fail to meet these requirements.



Exod 2:23—12:51 contains the theme of a self-revealing deity and the investing of Moses with power to perform "signs and wonders." "Thus when we find the expression *sēmeia kai terata* (or simply *sēmeia*) occurring in the Fourth Gospel . . . it is evident that the tradition of Moses' signs and wonders lies in the background." John sees Jesus' signs as antitypes of the ten signs of Moses (Exod 7:14—12:32). No significant rearrangement is necessary for the individual signs fall easily into parallels. Only the second, third and fourth signs of Moses (the onslaught of frogs, gnats and flies) are ignored. This hypothesis solves the problem of the number of Johannine signs and has bearing on the question of John's sources. The Evangelist is expecting a repetition of the Exodus afflictions in harmony with his view of realized eschatology. The wilderness typology, employed in the Synoptics and more appropriate for the post-Resurrection period (Jn 20-21) is, if present at all, still inchoate.—A. F. S.

John, cf. §§ 7-737, 7-928.

827. [Jn 1:1-18] M. A. AUCOIN, "Augustine and John Chrysostom: Commentators on St. John's Prologue," *SciEccl* 15 (1, '63) 123-131.

In a series of sermons on the Prologue of John both Fathers treat of the same truths—the incomprehensibility of God, the consubstantiality of the Word and the Incarnation. With regard to the last doctrine Chrysostom stresses the fact of the Incarnation, Augustine its motive. Of the two writers Augustine seems to penetrate more deeply into the mysteries.—J. J. C.

828. J. A. T. ROBINSON, "The Relation of the Prologue to the Gospel of St John," *NTStud* 9 (2, '63) 120-129.

This discussion of the Prologue presupposes the following position on the whole Gospel: on stylistic grounds it is a literary unity but it was not composed at a single sitting. The Epilogue was written by the same hand but, like the Epistles, at a much later date. It is argued here that the Prologue must also be so described, but the situation is more complicated. The Prologue contains besides several changes of subject and rhythm, many themes and possibly even a structure that are common to the whole Gospel as well. But in both theology and terminology the Prologue is quite distinct from the body of the Gospel. It closely resembles the exordium of the First Epistle but seems to be even later, an addition to the Gospel, "more like a preface to a second edition."

If we separate the "poetry" from the "prose" in the Prologue, we may get some idea of what was the original beginning of the Gospel. The minimal original ode isolated by commentators on rhythmic grounds consists of verses 1, 3-5, 10-11, 14a. To these may be added, either as parts of the ode or as theological commentary upon it, verses 2, 12-14b, 16-18. The remaining verses 6-9, 15, 19, etc., possibly constitute the original opening of the Gospel. The consequences of this hypothesis are twofold. (1) The Logos theology belongs

to the *environment* to which the Gospel is addressed (Greek-speaking Diaspora Judaism) rather than to its *background* (Aramaic-speaking Palestinian Judaism). (2) The Gospel was not written in order to illustrate the timeless speculative truths of the Prologue, but in the Gospel the history is everything and the timeless truths the fruit of meditation upon it.—G. W. M.

829. [Jn 1:1-16] W. F. RYAN, "John's Hymn to the Word," *Worship* 37 (5, '63) 285-292.

"The definite poetic structure of the hymn to the Word and its melody, both immediately known to the early Christians, must have stood out clearly in their memory as they read John's kerygma and recalled more forcefully its leitmotifs than they do for us. . . . [To] understand the prologue, one must read it when he has finished the whole Gospel. The hymn should be at the beginning to sound the themes of the kerygma. It should return at the end to recall them."

830. [Jn 1:19-36] M.-É. Boismard, "Les traditions johanniques concernant le Baptiste," *RevBib* 70 (1, '63) 5-42.

The analysis of the Baptist's testimony to Jesus as recorded in the Fourth Gospel discloses three similar accounts—Jn 3:22-30 and two parallel texts (X and Y) for Jn 1. The earliest record was Jn 3:22-30 which originally immediately preceded the Marriage at Cana for which it served as an introduction. In this testimony the Baptist simply proclaimed the superiority of Christ and the necessity for John to efface himself before Him.

After a certain time the Evangelist thought it advisable to substitute for this pericope another and entirely different account. Taking the theme of baptism as the manifestation of the hidden Messiah, the Evangelist relates that the Baptist saw the Spirit descend upon Jesus and John proclaims Jesus to be the Lamb of God, probably meaning the Servant of God. This narrative was intended to confound the unbelieving Jews. At a later date this second account (text X of Jn 1) was retouched to heighten its details and to have the Baptist proclaim the pre-existence of Christ, not to mention His divinity. The resulting text Y of Jn 1 had the apologetic purpose of answering the Ebionites and possibly the Baptist's disciples.

Finally, a redactor who could be Luke combined text X and Y of Jn 1 and introduced certain details including the division of seven days. He then took 3:22-30 and placed it after the conversation with Nicodemus, probably with apologetic intent. For by this position Jesus like the disciples (Acts 1:8) could be said to bear witness in Jerusalem (Nicodemus 3:1 ff.), in Judea (3:22 ff.), in Samaria (the Samaritan woman 4:7 ff.) and implicitly to the ends of the world (the royal officer at Capernaum presumably being a pagan 4:46 ff.). An additional note gives reasons for identifying Philip with the unnamed disciple of Jn 1:35 ff.—J. J. C.



831. B. M. F. VAN IERSEL, "Tradition und Redaktion in Joh. i 19-36," *NovTest* 5 (4, '62) 245-267.

The Baptist in Jn 1:19-36 is portrayed as a different man from the Synoptic Baptist, which raises the question of the original text. H. Sahlin reconstructs the text thus: Jn 1:19, 20b, 21a, 22, 23, 21a, 20a, 25, 26, conforming it to the Synoptics. He supposes the copyist erred. But it is better to follow the rule that copyists err in favor of harmonization rather than originality. Bultmann suggests dislocation and thinks the order should be 1:19, 20, 21, 25, 26, 31, 33, 34, 28, 29-30, since the Baptist was the martyr and Jesus the prophet. Bultmann, however, has not given an adequate apology for this dislocation.

I discover textual corruption, grammatical awkwardness and striking parallel constructions in the passage. With Bultmann I assume the redactor was harmonizing the disordered text with the Synoptics. The original text would then be 1:19ab, 24, 25a, 19c, 21, 22a, 25b, 26ac, 31, 33bce, 34, 28, 35, 36, 29c, 37 ff. This sequence rests on the reasonableness of the process by which the present text arose out of the reconstructed original. The editor had two concerns: (1) harmonization with the Synoptics; (2) providing a new structure. The original author was concerned with the uniqueness of the Baptist, the editor with harmony with the Synoptics. Of sixty words in selected verses of this pericope only ten cannot be paralleled in one or more of the Synoptics, and twenty-five are in all four Gospels. Mark and Matthew are especially prominent. Therefore, the editor had either the Synoptics or a harmony before him when he edited John.—D. C. Z.

832. A. FEUILLET, "Las Bodas de Caná y la estructura del cuarto Evangelio," *Selecciones de Teología* 2 (5, '63) 21-28.

Digest of an article in *EphTheolLov* 36 (1, '60) 5-22 [cf. § 5-107].

833. A. BRESOLIN, "L'esegesi di Giov. 2,4 nei Padri Latini," *RevÉtudAug* 8 (3, '62) 243-273.

The article is an extract from the author's doctoral dissertation on the same theme. Although there is no traditional interpretation of the text, one can observe that many of the Fathers understand the "hour" as the time of the Passion. Augustine seems to be largely responsible for this view which, however, did not begin with him.—J. J. C.

834. M. BALAGUÉ, "La señal del templo. Sustitución de la religión material (de las tinieblas) por la espiritual (de la luz). Jn 2. 13-22," *CultBib* 19 (186, '62) 259-281.

835. [Jn 5:2-9] E. J. VARDAMAN, "The Pool of Bethesda," *BibTrans* 14 (1, '63) 27-29.

In the Copper Scroll dating from about A.D. 100 which was found in Qumran Cave III, *Beth Esdatain* occurs as the spelling of Bethesda. The dual

form of the Hebrew name shows that there were two pools at Bethesda, a fact which proves that the site excavated at St. Anne's in Jerusalem is the ancient Bethesda. This spelling of the name should be preferred with the NEB rather than the RSV's "Bethzatha."—J. J. C.

836. [Jn 6] R. DUNKERLEY, "The Sign of the Meal," *LondQuartHolRev* 32 (1, '63) 61-66.

The intention of John 6 is not to relate historical narrative as such but spiritual teaching. A perfectly natural event later became materialized into a marvel in order to correct the early Christians' false emphasis on the Eucharistic words of institution. "And the purpose I believe John had in mind when he so fashioned this great passage was to help them to see that it was not the occasional celebration of the Eucharist that was to nourish them, but the continual and perpetual possession of his words in their minds and hearts."—M. A. F.

837. P. GRELOT, "Jean. VII, 38: Eau du rocher ou source du temple?" *RevBib* 70 (1, '63) 43-51.

The text quoted as Scripture in Jn 7:38 is not to be found in the OT. Some commentators take it as an allusion to the water which will flow from the eschatological temple according to Zech 14:8, while others regard it as a reference to the rock which accompanied the Hebrews in the desert. There is reason to think that both explanations may be right. Probably both of these miraculous water supplies were already in the Palestinian Targums linked with each other and with the original water springs of Paradise. If so, the Scripture text quoted in Jn 7:38 may be a conflated text, comparable to that in Jn 19:36.—J. F. Bl.

838. H. TROADEC, "Le témoignage de la Lumière. Jean 8, 12-59," *BibVieChrét* 49 ('63) 16-26.

839. D. M. SMITH, "John 12:12 ff. and the Question of John's Use of the Synoptics," *JournBibLit* 82 (1, '63) 58-64.

E. D. Freed [cf. § 6-816] has maintained that "in the composition of the account of Jesus' entry into Jerusalem John was indebted to the Synoptics, even for the quotations, and that he used elements from their account to strengthen his theme of Jesus' kingship." Against this position the following arguments are urged. John's account is not a variant of any or all of the Synoptic accounts in the way Matthew's account is a variant of Mark's. Also, John's wording is so different from the Synoptics that except for the OT quotations comparison is almost impossible. For these quotations John and the Synoptics may be using variant forms of a collection of OT testimonies, or John could have drawn on the oral tradition stored in his memory. It is also possible that he made use of an aberrant and now extinct OT text. With



regard to the narrative as a whole, the parallels are too vague and the differences too extensive to be explained by the assumption of a dependence upon the Synoptics.—J. J. C.

840. B. SCHWANK, "Die Fusswaschung: Jo 13, 1-17," *Sein und Sendung* 28 (1, '63) 4-17.

In this pericope the main themes of the Johannine Passion narrative are found. The Evangelist's chief concern is to portray the determination of the Lord who with complete freedom goes to death out of love for men. In Jn 13:10 Boismard's reading is followed: he who has bathed need not to wash. In the Church the washing of the feet is to be taken as a symbol of the union effected by the Lord's Supper by means of humble love.—B. S. (Author).

841. B. SCHWANK, "'Einer von euch wird mich verratten': Jo 13, 18-30," *Sein und Sendung* 28 (2, '63) 52-66.

The pericope heightens by contrast the impression of peace and concord which pervade the Last Supper. By the words "one of you will betray me" all feel accused. Beside the fellowship of the Saints there stands a fellowship of sinners. The morsel given to Judas is certainly not the Eucharist.—B. S. (Author).

842. B. SCHWANK, "Der Weg zum Vater: Jo 13, 31-14, 11," *Sein und Sendung* 28 (3, '63) 100-114.

The Son is glorified because His Passion has such importance for the world. In Jn 13:33 one can detect the Evangelist's redaction. Jesus speaks of a "new commandment," because in the Gospel thus far there has been mention of faith, of following of Christ but not of the love of the neighbor (as Kragerud observes). In 14:6 in comparison with the newly discovered late Jewish texts the practical aspect is stressed: Christ is "our true guide, because He is the way, the norm and the driving force for our coming to the Father" (p. 112). —B. S. (Author).

843. A. JANSSENS DE VAREBEKE, "La structure des scènes du récit de la passion en Joh., XVIII-XIX," *EphTheolLov* 38 (3, '62) 504-522.

The type of composition of certain sapiential books of the OT, in particular Ben Sira and Job, seems to have been utilized in the Fourth Gospel. The investigation conducted here is concerned, however, not with the whole Gospel but with the Passion narrative. It would appear that there are three main sections in this pericope: A (18:1-27); B (18:28—19:16); C (19:17-42). Each section contains seven scenes. The fourth scene in each section involves the central action, and the fourth scene of section B, the crowning with thorns, is the center of the whole structure. This analysis is confirmed by a study of parallelisms which exist between the various scenes of each section and by the parallelisms proper to the structure as a whole.

Moreover, some verbal computations confirm the numerical structure of the scenes: (1) Of the 25 uses of *erchomai* and its compounds, 21 relate to the development of the action. This may be due to the author's intention to have this use of the verb correspond to the total number of scenes (21). (2) There are 34 verbs of displacement: *erchomai* and compounds (25); *agō* (7); *akolouthēō* (1); *apostellō* (1). *Histēmi* and its compounds, verbs of location or presence, are used eight times. Hence there are 42 verbs which govern and determine the action of the Passion narrative—twice the number of scenes. (3) The conjunctive particle *oun* occurs seven times in the first three scenes of each section and seven times in the last four scenes of each section. Hence *oun* is used 42 times, or twice the number of scenes.—This analysis is not considered definitive. A more complete study of the entire Fourth Gospel will be required to substantiate the conclusions presented here.—E. J. K.

844. I. DE LA POTTERIE, "Jesus king and judge in John 19," *TheolDig* 11 (1, '63) 21-26.

Digest of an article in *Biblica* 41 (3, '60) 217-247 [cf. § 5-752].

845. I. DE LA POTTERIE, "Jesús rey y juez, según san Juan 19,13," *Selecciones de Teología* 2 (5, '63) 63-65.

Digest of an article in *Biblica* 41 (3, '60) 217-247 [cf. § 5-752].

Jn 20:23, cf. § 7-785.

#### *Acts of the Apostles*

846. O. GLOMBITZA, "Zur Charakterisierung des Stephanus in Act 6 und 7," *ZeitNTWiss* 53 (3-4, '62) 238-244.

In choosing deacons the apostles sought men who were filled with the Spirit and wisdom (Acts 6:3). These terms signify that the men were completely obedient to the Spirit of God, and their wisdom was not prudence but the Messianic understanding of the OT.

Stephen is described as a man full of faith and the Holy Spirit (Acts 6:5). From the parallelism of this expression with that used in speaking of the qualities of the seven deacons, "faith" evidently means the confession of Jesus as the Messiah, for this faith sees the Torah as pointing to Him. And the term "filled with the Holy Spirit" signifies that Stephen's life is completely dominated by God's Spirit. Luke's portrait of Stephen in Acts 6—7 is consistent: he was one who confessed Jesus as the Messiah known from God's wisdom manifested in the OT, and he was a man perfectly subject to the Holy Spirit whom he had received in baptism.—J. J. C.

847. [Acts 11:26] B. LIFSHITZ, "L'origine du nom des Chrétiens," *VigChrist* 16 (2, '62) 65-70.

R. Paribeni's theory, *Atti R. Accademia dei Lincei* (1927) 685, that the Roman authorities at Antioch gave this name to the followers of the new



religion, and H. B. Mattingly's suggestion [cf. § 3-247] that the populace of the city coined the term as an opprobrious nickname, are both unsatisfactory. So also is E. Bickerman's proposal, *HarvTheolRev* 42 (1949) 109-124, that the Christians took this name to designate themselves as servants and officers of the anointed king.

The true explanation comes from two passages in Acts. In the first, Acts 1:6-8, Jesus states that He will not restore the kingdom of Israel but will be the Savior of the human race. In the second passage, Acts 26:22-23, Paul insists that Jesus was a suffering Messiah. Now, Antioch was the place where Gentiles first entered the Church in great numbers. And, since these converts were not asked to observe the Mosaic Law, the group could no longer be regarded as a Jewish sect. Thus it happened that at this time the new religion received a name which distinguished it from Judaism.

Previously, the Jews of Palestine, knowing only Jewish Christians, had called them Nazarenes. The Christians of Antioch, however, knew neither the birth-place of Jesus nor His historical life. What was essential for them was His role as Messiah and Savior. They, therefore, began to call themselves Christians and thus to distinguish themselves both from pagans and from Jews. The supposition of an Aramaic transcription of the term *Christiani* is superfluous and gratuitous.—J. J. C.

848. [Acts 12:17] E. JOYCE, "James, the Just," *Bible Today* 1 (4, '63) 256-264.

The brother of the Lord, the bishop of Jerusalem and NT writer, was a man of prayer and an important conciliator between Jewish and Gentile Christians.

849. É. DES PLACES, "'Ipsius enim et genus sumus' (Act 17,28)," *Biblica* 43 (3, '62) 388-395.

The quotation, which may come from Aratus or from Cleanthes, is examined in the light of the ancient Greek theology of divine *syngeneia* and *homoiōsis* which form the background of Paul's quotation.—P. P. S.

850. [Acts 27:1—28:18] R. W. ORR, "Paul's Voyage and Shipwreck," *Evang Quart* 35 (2, '63) 103-104.

"It seems to me that Luke uses the narrative of the journey very skilfully to suggest to any highly-placed reader in Rome that it would be both magnanimous and wise of the Emperor to treat his prisoner well."

## EPISTLES—APOCALYPSE

### *Paul*

851. L. HEYRAUD, "Paul, fils de Lumière," *BibVieChrét* 50 ('63) 46-55.

From the brilliance of the Damascus vision Paul comes to see the light contained in the OT, the light contained in Christ and in His works, and the light which is now shed upon the entire cosmos.

852. S. LYONNET, "Saint Paul: liberty and law," *TheolDig* 11 (1, '63) 12-18.  
Digest of an article in *Bridge* 4 ('61-'62) 229-251 [cf. § 6-833].

853. G. T. MONTAGUE, "'May Your Charity Abound in Knowledge,'" *Bible Today* 1 (4, '63) 240-245.

According to Paul charity is the root of all growth and spiritual fecundity, and knowledge is a lucid recognition of the riches of wisdom and knowledge hidden in Christ.

854. D. PRIERO, "Il concetto di 'evangelo', nelle lettere di S. Paolo," *PalClero* 43 (Feb. 1, '63) 117-128.

A detailed study of all the Pauline uses of the term "gospel" provides a good introduction and a key to the Apostle's thought.

855. K. PRÜMM, "Reflexiones theologicae et historicae ad usum Paulinum termini 'eikon'," *VerbDom* 40 (5-6, '62) 232-257.

An examination of the uses of the Greek *eikōn* and its Hebrew equivalents in biblical and extrabiblical literature shows that St. Paul's use of it is to be derived from the OT, not from Plato, Philo or remoter sources. As applied to Christ, this title (= "Image") signifies first his intratrinitarian relation to the Father and secondly His office of revealer. The use of this title in 2 Cor 4:4 may have been suggested to St. Paul's mind by Wis 7:26, where Wisdom personified is called "the spotless mirror of God's majesty and the image of his goodness." Paul's use of *eikōn* of the Christian (e.g., in 2 Cor 3:18) is to be connected with Gen 1:26. It was probably a part of the primitive catechesis that redemption means the restoration and more-than-restoration of man to the "image" of God in which he was created.—J. F. Bl.

856. W. C. ROBINSON, "Paul on the Birth of Jesus," *ChristToday* 7 (Mar. 15, '63) 580-581.

It is in accord with Paul's affirmations, his citations of the primitive kerygma, and his presuppositions to assume that he, like Luke, received from the first disciples and held as a fact the virgin birth of Jesus.

857. J. T. SANDERS, "The Transition from Opening Epistolary Thanksgiving to Body in the Letters of the Pauline Corpus," *JournBibLit* 81 (4, '62) 348-362.

P. Schubert's monograph *The Form and Function of the Pauline Thanksgivings* (1939) cleared the ground for further study of the prayers which stand at the openings of most Pauline Epistles. He found two distinct forms of *eucharistō* periods. Their endings were not so easily categorized, but their most marked trait was "eschatological climax."

Further analysis shows that the "transition from the *eucharistō* period at the opening of a Pauline letter to the body of the letter is more formally



structured than Schubert realized." A distinctive formula of injunction is modeled according to this pattern: a first-person verb of present-action stem; the particle *de*; the recipients of the injunction; the vocative *adelphoi*; an appeal to the Lord's authority; a prepositional phrase stating the topic of injunction; and the injunction itself introduced by *hoti* or *hina* or by an infinitive phrase. This transition form also introduces new material or changes the subject of discussion within the epistles and apart from the *eucharistō* period.

The thanksgiving prayer begins with a form of the Jewish *hodaya*. An eschatological climax usually concludes it. In epistles by other authors this eschatological climax takes the form of a doxology. But in Paul it is formed by various liturgical units, closely related to the Jewish *beracha* which close the thanksgiving period as the *beracha* closes a Jewish prayer. However, the closing features of these liturgical units are diminished so that the prayer may move easily into the body of the letter. Sometimes the liturgical end of the epistolary prayer only alludes to the *beracha*.

These thanksgiving periods are more than conventional openings of letters. Perhaps they require a type of form-criticism different from that employed in the study of the Gospels.—J. T. T.

858. W. SCHMITHALS, "Paulus und der historische Jesus," *ZeitNTWiss* 53 (3-4, '62) 145-160.

Why Paul relates so little about the historical Jesus is the problem here discussed. The Apostle tells us nothing about Jesus' life or teaching and quotes no saying that can with certainty be considered characteristic. Yet the man Jesus formed the center of Paul's theology. Several attempts have been made to solve the problem: that Paul did not wish to know the historical Jesus; that he knew nothing or practically nothing about Him; that Paul's attitude was unique in early Christianity. But these and other efforts have proved vain. Nor does the present article attempt a solution of a question which would require a lifetime's work.

One should notice, however, that Christian literature until Justin, and much of the writing between the time of Justin and Irenaeus, manifests a position similar to Paul's with regard to the Jesus of history. For that reason the problem is not uniquely Pauline, nor can a solution be found solely in his theology. A second point to be noted is that our Gospels and the previous tradition concerning the historical Jesus have the character of a definitely apocryphal literature. It was hidden, not in the sense that the Church wished to keep it secret, but it was not proclaimed as was the message of the cross and Resurrection.

Even today the problem of Paul and the historical Jesus remains in all its urgency and ramifications. The new quest of the historical Jesus does not seem to examine Paul's relation to the Jesus of history. Yet, without solving that problem, the quest cannot convincingly maintain that a continuity exists between Jesus and Paul. As matters now stand, one cannot affirm that the Pauline

kerygma is legitimate because the historical continuity between the Jesus of history and the post-Easter community has been proved. On the other hand, if Paul's preaching of Jesus was and is valid and produced faith, the foundation was not the proof that the historical Jesus and risen Lord are identical. Instead, the event (*das Das*) and not the content (*das Was*) of the historical existence of the risen and glorified Christ formed the foundation of Christian preaching. —J. J. C.

859. E. SCHWEIZER, "Kyrkan som Kristi kropp i de paulinska antilegomena" [The Church as the Body of Christ in the Pauline Antilegomena], *SvenskExegÅrs* 26 ('61) 108-124.

A Swedish translation of an article which first appeared in German in *TheolLitZeit* 86 (4, '61) 241-256 [cf. § 6-196].

860. J. F. WALVOORD, "Reconciliation," *BibSac* 120 (477, '63) 3-12.

A study of 2 Cor 5:17-21, Rom 5:6-11, Eph 2:16, Col 1:20-22 clarifies our concept of our reconciliation in Christ. The more moderate Calvinistic position would hold for unlimited atonement. The death of Christ extended to the entire world not just to the elect. But the reconciling work of Christ for all men does not become effective even for the elect until the moment of faith in Jesus.—M. A. F.

*Romans, 1-2 Corinthians*

861. G. REIDICK, "Ausgesondert für Gottes Frohbotschaft (Röm 1,1)," *Una Sanc* 18 (1, '63) 13-28.

This address, given to a group of Catholic women whose life is devoted to the care of souls, sets forth the basis, extent and present-day problems of woman's role in the Christian ministry.

862. W. DIEZINGER, "Unter Toten freigeworden. Eine Untersuchung zu Röm. iii-viii," *NovTest* 5 (4, '62) 268-298.

After showing in Rom 5, how sin originated, Paul passes to freedom and shows how we are dead to sin in Christ's death. Since death's hold is broken, so also is the Law's, and baptism is the means of breaking these holds. After Rom 4 and before 8:36, OT passages are absent even though the Apostle speaks of the Law and discusses how far men are dead to it and how far it is regulative.

Yet Paul uses a familiar rabbinic exegetical rule on Ps 87:5-6 (LXX) hinging on the word "pit" which also means a watery grave. Baptism conceived as a death freeing from death is parallel to Christ rising from the dead. Baptism, death and freedom are juxtaposed. Paul's use of the OT here resembles the rabbinic reasoning in the rule *Binjan Ab*, i.e., the reasoning behind a particular law was generalized into a universal principle to be applied to an analogous situation. Akiba's interpretation of Jer 17:13 is an example. Paul, being a pupil of Hillel, would have been used to this method. Key words were



considered as heads of "families" to which generalizations could apply. For Paul in Rom 3—8 there are two key words, *dikaïos* and *logizesthai*. Rom 4:3 is the link between cc. 3 and 6—7, since these chapters contain concepts grouped about either *dikaïos* or *logizesthai*, both of which are connected in 4:3.—D. C. Z.

863. I. FRANSEN, "Le Dieu de toute consolation. Romains 9, 1-11, 36," *BibVie Chrét* 49 ('63) 27-32.

864. P. BRATSIOTIS, "Eine exegetische Notiz zu Röm. ix 3 und x 1," *NovTest* 5 (4, '62) 299-300.

Paul's request to be damned for the sake of his brothers is similar to the prayer of Mordecai in Esther 4:17d (LXX). Between Esther and Romans there are both literary parallels and similar circumstances. Perhaps Paul in Rom 9:3 and 10:1 was influenced by that prayer. And the book of Esther may have been current in Jerusalem due to its being translated there.—D. C. Z.

Rom 12:19-21, cf. § 7-946.

865. G. HILLERDAL, "Römer 13 und Luthers Lehre von den zwei Regimenten," *Lutherische Rundschau* 13 (1, '63) 17-34.

Luther's exposition of the passage is compared with the interpretations of recent commentators, especially K. Barth, in order to discover how Paul's teaching applies to our modern democratic society.

866. A. R. C. LEANEY, "The Doctrine of Man in 1 Corinthians," *ScotJourn Theol* 15 (4, '62) 394-399.

Paul's concept of man, as found in 1 Corinthians, is inseparable from his doctrine of God. By the agency of the Spirit in baptism, man is united with the Lord both spiritually and in body. Baptism is the keystone of Paul's theology, for it prepares the body of flesh for the resurrection, when the *sōma psychikon* will be changed into the *sōma pneumatikon*. Paul seems to have inherited the somewhat fluid dichotomy between the animate principle of natural man (*psychē*) and that of spiritual man (*pneuma*) which was current both in the OT and in contemporaneous Jewish thought. Nevertheless, Paul emphasizes the divinely bestowed character of the Spirit, given at baptism and constantly at work in man.

"We may therefore summarise thus: man is flesh but not only flesh; he is body, a body which is for the Lord, fully when the Lord comes, by anticipation now. Not only body, he is spirit, spirit by virtue both of creation and redemption; at the resurrection he will be a spiritual body, and so one with the Lord in body and spirit, in a life in which flesh no longer has a part to play."—N. O'K.

867. A. FEUILLET, "L'énigme de I Cor., II, 9," *RevBib* 70 (1, '63) 52-74.

In 1 Cor 2:9 where Paul introduces as a text from Scripture the words "Eye hath not seen, nor ear heard . . .," he is referring to the mysteries of

the Incarnation and Crucifixion. The words of the quotation are usually supposed to be a conflation of Isa 64:4; 65:17; Jer 3:16, and it is thought that the combination may have been made before Paul's time in the synagogue liturgy.

It seems, however, that in addition Paul is drawing upon the thought and wording of Job 28:11, 17, 20, 22, or rather Bar 3:16, which is dependent on Job 28. If this suggestion is correct, St. Paul is here implicitly identifying Christ with the Wisdom of God which had already been almost personified in the OT. 1 Corinthians, then, is the first place where this identification is made.—J. F. Bl.

868. K. PRÜMM, "Phänomenologie der Offenbarung laut 2 Kor," *Biblica* 43 (3, '62) 396-416.

According to 2 Corinthians revelation is the word of God (2:17; 4:2), a word of reconciliation (5:19), the word of truth (6:7); it is the gospel of Christ (2:12; 4:4; 9:13; 10:14) communicated to men by the apostles (1:18). The Epistle, however, sheds more indirect than direct light on the form of revelation. First of all, Paul is not on this point polemical; there is perfect agreement between him and his Jewish opponents. Revelation is the economy of redemption, the whole plan of salvation. Paul distinguishes between revelation by vision or hearing and revelation by deeds which is the whole story of redemption by Christ. At the end Paul adds some further theological remarks: on the relation between the classical definition of revelation as God's communication to men and the contents of revelation which are God's deeds of redemption.—P. P. S.

869. J. J. THIERRY, "Der Dorn im Fleische. (2 Kor. xii 7-9)," *NovTest* 5 (4, '62) 301-310.

God's grace, central to Paul's preaching, became almost personified and had special meaning to him as the Apostle of the Gentiles (Rom 1:5; 1 Cor 15:9-11, etc.). He was aware that in the eyes of many he was not an apostle (1 Cor 9:2), in fact was not worthy to be one at all because he persecuted the Church. This was the darkest point in his life, and his own special grace was his call as an apostle.

The "thorn in the flesh" is related to grace, indeed Paul quotes God who told him "my grace is sufficient for you." The "thorn" need not be a physical malady since Paul uses "flesh" in many senses. To interpret Paul's "messenger (angel) of Satan" in terms of the Dead Sea Scrolls or parallels is to do him an injustice. Rather its parallel is the figure found in the *Letter of Barnabas* 18. This messenger can turn himself into an angel of light (2 Cor 11:13-15). The "thorn" is the appearance within the churches of Satan's messengers as preachers of the gospel who thus deceive the Church. And for Paul the "thorn in the flesh" was the fact that he was taunted for being a messenger of Satan while claiming to be a messenger of light, an apostle of Christ.—D. C. Z.



870. J. BURTCHAELL, "A Theology of Faith and Works. The Epistle to the Galatians—A Catholic View," *Interpretation* 17 (1, '63) 39-47.

Paul in Galatians treats the perennial problem of the self-righteous attitude that considers God's blessings a *quid pro quo*, the only just requital for man's effort. Righteousness, however, according to the Apostle comes not from the Law but from faith which is "an act of dedication and abdication, of trust in who Jesus is and how he has loved us; it is the giving of self over to Christ and receiving of his Spirit and of righteousness." Good works do not cause righteousness, but men are impelled to do good works by an anxious, delicate concern to serve the beloved. Paul's analysis in Galatians of faith and works is superb, but needs to be understood in the light of the whole gospel message.—H. J. B.

Galatians, cf. § 7-723.

Gal 2:11-21, cf. § 7-746.

871. P. G. BRETSCHER, "Light from Galatians 3:1 on Pauline Theology," *ConcTheolMon* 34 (2, '63) 77-97.

Gal 3:1 is to be understood literally as referring to the crucified Christ depicted in the OT. Difficulty arose in Galatia when the purveyors of "another gospel" used the authority of the OT to claim that circumcision was the way in which Gentiles could belong to Abraham's seed and participate in the promises associated with Christ's return. The Law was no generalized theological concept but very specific demands possessed of divine authority which the Christians might read for themselves. In Galatia the key passage was Exod 12:43-49 supplemented by Gen 17; in Antioch it was Lev 20:22-26. Paul's task was to solve the perplexing problem of the relationship of the OT to the gospel truth, i.e., the fulfillment of the OT prophecies. The gospel truth is the cross on which Christ fulfilled the Law by enduring its curse against us and thus set us free from its threats. Thus Abraham's blessing becomes a reality in Him for both Jew and Gentile, who should rejoice in their new liberty. Finally, Paul's solution of the problem of the Law supplies a basic form for his future preaching and teaching.—J. O'R.

872. [Gal 4:4] K.-H. SCHEKLE, "Geworden aus dem Weibe—Geboren aus der Jungfrau," *Bibel und Leben* 3 (4, '62) 232-240.

This verse contains the earliest NT statement on Mariology. As shown from Cana and Calvary, Mary is the mediator between Christ and men. Because He had no human father, her relationship to Christ is unique and determined not by the mother but by the child.—R. J. B.

873. P. BENOIT, "Cuerpo, Cabeza y Pléroma en las epístolas de la cautividad," *Selecciones de Teología* 1 (4, '62) 67-77.

Digest of an article in *RevBib* 63 (1, '56) 5-44 [cf. § 1-89].

874. M. BARTH, "Conversion and Conversation. Israel and the Church in Paul's Epistle to the Ephesians," *Interpretation* 17 (1, '63) 3-24.

"Paul (who is probably the author of Ephesians), considers three relationships constitutive of the church's life. The church lives 1) from Jesus Christ, 2) in solidarity with Israel, and 3) as herald of God's love for every man. The second of these three nerves of life, or bonds of unity, has been most sorely neglected in the church's theology and conduct.

"Ephesians 1:11-14, 2:11-22 and 3:5-6 show that the Gentiles' reconciliation with God is identical with and inseparable from their participation in privileges granted to Israel. While the Gentiles by no means have to be 'judaized,' yet they learn to know and to obey God 'in Christ' only when they regard and respect what God does to Israel. Christian theology and anthropology is based neither on a Hebrew nor on a Gentile cultural heritage alone, but upon actual brotherhood with all sorts of Jews that live around or among the Christians. The brotherly relationship of the Christians to the Jews is the test of their faith in God and their love to their fellow man.

"Ephesians is able to throw light upon the sense of early Christian usage of the Old Testament, upon the nonsense of a so-called mission to the Jews, and upon the responsibility of the Christians in regard to hidden and manifest anti-semitism."

875. P. POKORNY, "Epheserbrief und gnostische Mysterien," *ZeitNTWiss* 53 (3-4, '62) 160-194.

The whole letter shows traces of a controversy with syncretistic Gnosticism. The differences between the two systems appears clearly in the comparison of the mythical *Urmensch* with Jesus Christ who was proclaimed by the Church. Christ appears always as the bearer of supreme divinity. The *Urmensch* is constantly linked with the followers of the mysteries. In the *Urmensch* his spiritual substance is mysterious; in Christ it is His love and power. Specifically Christian motivation in the life and cult of the Asia Minor communities is found in the concept of the sacraments which is not basically magic, in the idea of the sovereign Deity, and in the reference to the person of Jesus.

In what concerns the union of men with God, the Gnostic cult acts are replaced by the word, the ecstatic experiences by faith, and the ascetic libertine ethics by active love.

Unlike Gnostic concepts, the "Christ-mystery" of Ephesians has a deep social dimension which embraces the fellowship of the family. This motive is one of principal foundations for the evolving idea of the Church which is expressed in Ephesians in the evolution of the Body concept. The religious mission of the Church extends to what exists about her. The mysteries led to separation from the world; Christianity formed a fellowship with society, a sociologically positive fellowship which constitutes society anew in its basic elements. The Church, therefore, is not its own end but must serve the world. For that reason she must exist as a Church and as an entity bound together inwardly by faith



and love and outwardly by the sacraments. A postscript discusses several recent studies on Ephesians.—J. J. C.

876. [Eph 1:1] R. BATEY, "The Destination of Ephesians," *JournBibLit* 82 (1, '63) 101.

If the original text read *tois hagiois tois Asias*, an early scribe might have mistaken *Asias* for *ousais*, the plural feminine participle of *eimi*. He might then have substituted for the feminine the dative plural masculine participle, *ousin* which appears in our present text.—J. J. C.

877. K. SULLIVAN, "The Mystery Revealed to Paul—Eph. 3:1-13," *Bible Today* 1 (4, '63) 246-255.

An exegesis of the passage to which is appended a brief critical evaluation of some recent Catholic works.

878. ANON., "The Epistle to the Philippians: An Expanded Paraphrase," *EvangQuart* 35 (1, '63) 45-51.

879. [Phil 2:5-11] D. G. DAWE, "A Fresh Look at the Kenotic Christologies," *ScotJournTheol* 15 (4, '62) 337-349.

Why did the kenotic Christologies arise in the nineteenth and twentieth centuries (Gottfried Thomasius in 1845, P. T. Forsyth and H. R. Mackintosh in this century)? And why have these Christologies passed from the center of theological concern? From the earliest times Phil 2:5-11 provided the basis for a kenotic interpretation. Contrary to the opinion of the anti-Arian Fathers, it is now clear that the text does not mean that Christ is equal to God. Equality is given only after the Resurrection in the exaltation to the new status of Lord.

Until the nineteenth century, however, the implications of the kenotic theme were not fully appreciated. At that time a new dynamic concept of personality emerged. No longer was a person defined in terms of antecedent natures. A person is considered not a principle of individualization but a set of psychological functions, e.g., the will, the reason, the feelings. Hence Thomasius and others attempted to explain the change implied in the kenosis as a loss of, or at least a transforming of, some of the divine attributes. This line of reasoning ran into a grave dilemma: either the coequality of the Trinity must be denied by the limitations of the Second Person, or the reality of Christ's human personality becomes a sham.

Future kenotic studies must avoid a false concept of the immutability of God. The traditional doctrine of God actually limited God for in it God was only fully divine under the conditions of glory. The kenosis points in the direction of a doctrine of God in which God is free to accept limitation in a human life and finally to accept suffering and death. Furthermore, there must be a basic change in methodology. The starting point must be the revealed fact of Christ's God-Manhood, and from this one must work back to the nature of

God and of man. The traditional approach began with a mutually exclusive definition of God and man, but "kenosis reveals that there is a manward movement in the divine life. To become man is not something foreign to God."—N. O'K.

880. M. BRUNEC, "'Cum timore et tremore vestram salutem operamini . . .'" (Phil 2, 12-13)," *VerbDom* 40 (5-6, '62) 270-275.

St. Paul tells the Philippians to work out their salvation "with fear and trembling," because God is at work within them. The view that this text implies absolute predeterminism is philologically indefensible and repugnant to the context. St. Paul means that God will demand a strict account of the graces which He gives to men to make them worthy of His kingdom.—J. F. Bl.

881. [Phil 4:3] J. BRINKTRINE, "Eine biblische Parallele zum 'Buche des Lebens'," *TheolGlaub* 53 (2, '63) 130-131.

1 Sam 25:29 "the bundle of the living" provides an interesting, unique and primitive parallel to the biblical idea of the book of life.

882. J. GEWIESS, "Die apologetische Methode des Apostels Paulus im Kampf gegen die Irrlehre in Kolossä," *Bibel und Leben* 3 (4, '62) 258-270.

The error which Paul attacks here is basically Jewish with overtones of the pagan astral cult. The erroneous doctrine on the "powers" was a blend of theology, contemporary cosmic beliefs and philosophy. Paul makes the alternative clear: Christ *or* the elementary powers.—R. J. B.

883. [Col 2:11-15] S. L. JOHNSON, "The Complete Sufficiency of Union with Christ," *BibSac* 120 (477, '63) 13-23.

This verse-by-verse commentary on the passage illustrates the Pauline emphasis on the believer's union with Christ. Out of union with Him results forgiveness of sin, freedom from legal bondage, and finally triumph over evil through the cross.—M. A. F.

884. S. LYONNET, "L'épître aux Colossiens (Col 2,18) et les mystères de Apollon Clarien," *Biblica* 43 (3, '62) 417-435.

It is admittedly very difficult to understand the nature of the errors which Paul is attacking, especially the one expressed by the words *ha heōraken embateuōn*. After examining the meaning of the verb *embateuein* in the inscriptions, in the tragedians, in the LXX and in the Fathers and establishing the correct form of the expression which rejects with all modern critics the negative *mē* and all amendments proposed by J. B. Lightfoot and others, L gives his preference to the meaning "investigate, examine thoroughly." The expression *ha heōraken* refers to the visions which one claims to have received through the angels. Hence the meaning of the whole expression is: "to examine what one has seen"; or "the things which one has seen while examining or



contemplating" or "as regards what one has seen while examining or contemplating."—P. P. S.

885. J. MUNCK, "I Thess. i. 9-10 and the Missionary Preaching of Paul. Textual Exegesis and Hermeneutic Reflexions," *NTStud* 9 (2, '63) 95-110.

In reaction to an older type of exegesis, recent scholars tend to find in Pauline passages ready-made liturgical and homiletic formulas and the like rather than original formulations arising from the Apostle's feelings and his readers' situation. Most often, however, both elements are in fact present. Examples of the recent tendency are found in M. Dibelius' exegesis of 1 Thes 2:1-12 and 2 Thes 1:3-12, where he has been led by the rhetorical style and liturgical tone erroneously to exclude any reference to the specific situation of the Thessalonian church.

Similarly the majority of modern commentators are content to see in 1 Thes 1:9-10 nothing more than a summary statement of the missionary preaching as it was given in Thessalonica. But as such a summary the verses are inadequate and their meaning must be sought elsewhere. References to missionary preaching in 1 Cor 2:1-5 and Gal 3:1-5 show both an essentially different content (Christ crucified) and a dependence upon the context. In 1 Thes 1:9-10 we are dealing with part of the introduction to the letter as a whole; v. 10 is an anticipation of the new teaching to be given in 4:13-18 and 5:1-11. Verse 9 is less clear, but one may tentatively suggest a deeper meaning of it: "that the Thessalonians, who were formerly gentiles, found it difficult to grasp that what human beings such as the apostles said to them was the will of God and Christ's commandment, which must simply be obeyed, and not argued about."—G. W. M.

886. H. SCHLIER, "Auslegung des 1. Thessalonicherbriefes (2,17-3,13)," *Bibel und Leben* 3 (3, '62) 174-184.

In this running commentary of this section one observes Paul's characteristic traits, especially his love of, and joy in, the church, and his insistence upon faith as constituting the true Christian life and as a complete surrender to God.

887. H. SCHLIER, "Auslegung des 1. Thessalonicherbriefes (4,1-12)," *Bibel und Leben* 3 (4, '62) 240-249.

Paul warns his converts against special dangers which arise from their pagan background, especially against avarice and licentiousness. The "vessel" of 4:4 is interpreted to mean the Christian's wife.—R. J. B.

888. W. KEUCK, "Sein Erbarmen. Zum Titusbrief (3,4f.)," *Bibel und Leben* 3 (4, '62) 279-284.

A commentary on one of the Epistles used in the Christmas liturgy.

889. E. RASCO, "La oración sacerdotal de Cristo en la tierra según Hebr. 5,7," *Gregorianum* 43 (4, '62) 723-755.

The prayer of Christ recorded in this text is meant to describe the interior attitude of His soul in the context of a priestly offering. This can be seen first, from the general context in which we find the phrase (4:14—5:10), and from the fact that v. 7 introduces a proof that Christ possesses the quality of a priest demanded in 5:1-3. Our author is not only thinking of the prayer in the Garden of Olives, but describes the whole of the Passion in terms of a priestly prayer. That the prayer is specifically priestly can be seen from the intentional parallel between *dōra te kai thysias* (5:1) and *deēseis te kai hiketērias* of v. 7, as well as from the more or less overt allusions to Lev 16 established by the use of *archiereus*, the plural *hamartiōn*, etc.

Our author's view of the content of Christ's prayer should be judged from the literary mode of its description. There God is described by a circumlocution not alien to the Scriptures as "He who could save Him from death." The fear of imminent death is rather the occasion of a prayer for liberation which, since it is priestly, must include others who are united to the priest (5:1). Hebrews makes explicit mention of this union (2:11, 14-18) and thus seems to intend that the *auton* of v. 7 be understood of all those who share the same "flesh and blood" (2:14), and who together form but one Christ. Christ's Passion was the external, sacrificial manifestation of a charity in virtue of which He underwent suffering in order to obtain eternal deliverance from the death introduced into human nature by sin. This prayer made on behalf of Himself and His brethren, has been heard. The mention of "learning obedience" in v. 8 should be taken in the biblical sense that Christ experienced the will of God through a total and living surrender to it.—F. M.

890. H. KOESTER, "'Outside the Camp': Hebrews 13.9-14," *HarvTheolRev* 55 (4, '62) 299-315.

The nature of the doctrines opposed in these verses has remained an enigma because the function of the Christological argument in this polemical setting has not been clearly recognized. Heb 13:11 is evidently based upon Lev 16:27, but interpreters fail to see that Lev 16:28 also is basic for the understanding of 13:12-13. The Levitical passage describes the holy camp of the wilderness people. And to leave this camp, even in the performance of holy duties, rendered a man unclean. According to Hebrews, however, Jesus' sacrifice was performed outside the holy place, and yet this sacrifice sanctifies His people. The place of the Christian, therefore, is not in holy places with the security which is offered in cultic performances, but in the uncleanness of the world.

Possibly Heb 13:9 ff. is directed against sacramentalism which for the author of Hebrews would imply an escape from the dimension of human, i.e., historical and secular reality. At any rate, the passage is directed against any mediation of the divine that entailed a denial of the humanity and suffering of the Redeemer in this world, which did not take this life and world seriously but



takes refuge in the sacred rather than in the human appearance of God in the world.

What is here attacked as *brōmata* is the Christian, but heretical, doctrine of direct communion with the divine in the sacrament or in any other regulations and rituals. Such teaching failed to acknowledge the paradoxical character of the divine presence in the salvation focused in the cross of Calvary "outside the camp," and did not see the involvement of the Christian existence in the non-sacred character of this life as a necessary consequence from the "unholy sacrifice" of Jesus upon which Christian faith rests. Therefore, our author here in the paraenesis of the final chapter points vigorously to the humanity of the Redeemer and to His suffering beyond the holiness of the camp as the basic fact of the Christian faith.—J. J. C.

891. [Heb 13:13] K. A. OLSSON, "Outside the Camp," *ChristCent* 80 (Feb. 27, '63) 264-267.

An exegetical and homiletical commentary on the passage.

### *Apocalypse*

892. G. R. BEASLEY-MURRAY, "Commentaries on the Book of Revelation," *Theology* 66 (512, '63) 52-56.

893. G. B. CAIRD, "On Deciphering the Book of Revelation: IV. Myth and Legend," *ExpTimes* 74 (4, '63) 103-105. [Cf. §§ 7-593—595.]

The "sea of glass like a sheet of ice" is an archetypal image of cosmic evil which can be traced from the Babylonian creation myth through the Genesis creation story, the parting of the sea in Exodus, Isa 51:9-10, and in a different sense in the Flood story. The images of the seven-headed monster and of the unholy city as the great harlot are also traceable to (Canaanite) mythological origins. John used this imagery to give a theological comment on the current political situation; to the universal appeal of mythical images he added the vitality of his own imagination.—G. W. M.

894. A. VANHOYE, "L'utilisation du livre d'Ézéchiél dans l'Apocalypse," *Biblica* 43 (3, '62) 436-476.

All interpreters of the Apocalypse agree in recognizing a literary dependence of John on Ezekiel, though they disagree in their estimate of the extent and import of such dependence. V examines and discusses all passages which show some dependence, classifying them into cases of verbal dependence and cases of more or less free elaboration. The question whether John has utilized the Hebrew text or the LXX version is left unsolved. The conclusion is that John does not make a blind, mechanical and senseless use of Ezekiel, but simplifies and develops Ezekiel's imagery and concepts in a highly original and personal way.—P. P. S.

Apocalypse, cf. § 7-824.

Apoc 1:19, cf. § 7-935.

Apoc 2—3, cf. § 7-937.

895. [Apoc 12] A. FEUILLET, "The Messia born of the people of God," *Theol Dig* 11 (1, '63) 10-11.

Digest of an article in *RevBib* 66 (1, '59) 55-86 [cf. § 4-175].

## BIBLICAL THEOLOGY

896. W. E. WINN AND N. P. JACOBSON, "Present Tendencies in Biblical Theology," *RelLife* 32 (1, '63) 88-94.

In biblical theology one can speak today of a right, a center and a left represented by K. Barth, R. Bultmann and F. Buri respectively. These authors differ on several points especially regarding the relation of Scripture to the human situation. For Barth the Bible, when read within the Christian community, is the norm of all statements of Christian belief. An answer to man's questioning is found in the Word of God, whether or not it speaks to the human situation. Bultmann, greatly concerned with man's situation, seeks to eliminate the myths from the Bible in order to recover the truth of the kerygma for men who do not think in mythological terms. He holds that in Christ man is set free from the past and is able to live for the present and the future. Unlike Barth, Bultmann does not believe every part of the Bible is equally witness to the Word of God.

F. Buri, who can be called an existentialist liberal, would not only demythologize but also "dekerygmataze" the gospel. For him the kerygma is just another myth which must be dealt with in the same manner as other myths, but in such a way as to enable the existential meaning of the kerygma to come into its own. Buri insists that it is impossible to claim that only in Jesus Christ has God's revelation been so revealed as to make authentic existence a human possibility. It can only be arrogance when anyone claims that there are open to him possibilities which are closed to all other men, so that the Christian does not insist that it is only God's act in Christ which enables man to discover authentic existence. This advanced position of Buri, as well as the views of Barth and Bultmann, should provoke a lively controversy within the next few years. —J. J. C.

### *Church*

897. R. I. HICKS, "The Body Political and the Body Ecclesiastical," *Journ BibRel* 31 (1, '63) 29-35.

The analogy of Church or state as a body has a common source, Aesop's fable about the corporate relatedness of feet and stomach. Aesop may have got the idea from an Egyptian tale about the body and the head. From Aesop on, much use was made of the functional relations of body parts to the body whole. Disharmony within the state was likened to disharmony within the body. The analogy became explicit first in Plato and from him descended to the Stoics.



Rhetorical training was probably the means for popularizing the equation of body and state. Allegedly Menenius Agrippa first used the analogy in a Roman context to persuade the plebs to join the patricians in fighting against the Aequi in 494 B.C. Valerius Antias may be the source for this attribution.

This organic analogy applied to the Church enters Christian tradition with Paul as a plea for cooperation and understanding. What he is really saying is that the Church is the Body of Christ in which differences of nationality and status mean little, when confronted with the unity of the Church and the sovereignty of Christ. Probably Paul got the form of the analogy from the Stoics.—J. H. C.

898. G. MARTELET, "Lo transmisibile e intransmisibile en la sucesión apostólica," *Selecciones de Teología* 1 (4, '62) 20-22.

Digest of an article in *VerbCaro* 15 (58, '61) 185-198 [cf. § 6-284].

899. J. W. MAYER, "The Church as the People of God United in the Word of God," *ConcTheolMon* 33 (11, '62) 658-669.

Except for three references in Acts 19 and those in Acts 7:18 and Heb 2:12 *ekklesiā* in the NT is the one reality which transcends the bounds of space and time, yet is existent in the world of people. It is the people of God united in God's Word. It possesses its fullness both locally and universally. God's Word is Christ and the external Word which bears witness to and conveys Christ. Men are in relation to one another only as they are in relation to the Lord through the Word; therefore this relationship is always a dialogue of life in the Word.—J. O'R.

900. É. MÉLIA, "El misterio de la Iglesia," *Selecciones de Teología* 1 (4, '62) 48-54.

Digest of an article in *LumVie* 10 (55, '61) 47-63 [cf. § 6-898].

901. B. M. METZGER, "The Teaching of the New Testament Concerning the Church," *ConcTheolMon* 34 (3, '62) 147-155.

The article is reprinted from *TheolToday* 19 (3, '62) 369-380 [cf. § 7-605].

902. H. SCHLIER, "La unidad de la Iglesia en el Nuevo Testamento," *Selecciones de Teología* 1 (4, '62) 61-66.

Digest of an article in *Catholica* 14 (3, '60) 161-177 [cf. § 6-274].

Church, cf. § 7-874.

#### *Varia*

903. R. B. BROWN, "The Nature of Saving Faith," *RevExp* 60 (2, '63) 149-160.

The nature of faith is traced through the OT, the NT, intertestamental and rabbinic literature, and salvation through faith is presented in the light of Paul's teaching.

904. K. DEMMER, "Moralisches Gesetz und eschatologische Vollendung," *Catholica* 16 (4, '62) 251-270.

A predominantly theological treatment of the subject.

905. R. D. ELINOR, "The End and the Beginning," *JournBibRel* 31 (1, '63) 9-16.

For the Hebrew the end of time was the Day of the Lord, interpreted prophetically in ethical terms and apocalyptically as a pattern of events at the beginning of God's total, effective sovereignty. An end to history presupposed a beginning, but for the Hebrew prehistorical time is not elaborated.

In the NT the future is seen as in process of coming, not as totally future. The end is partly fulfilled and partly uncompleted. For Christians the emphasis is on the realized preliminaries of the final end. Crucifixion and exaltation were signs of realized eschatology. Christians thought of the end in many ways, not merely as an imminent future. The realized end events of the NT are both past and present realizable experience. The end is the end of history, not the end of time. The beginning is presented as a myth, the sign of an ultimate mystery, the transcendence of God and our dependence on Him. The end also is fulfillment of divine purpose.—J. H. C.

906. E. FASCHER, "Christologie oder Theologie? Bemerkungen zu O. Cullmanns Christologie des Neuen Testamentes," *TheolLitZeit* 87 (12, '62) 881-910.

Underlying C's valuable treatise are certain thesis-like principles, the acceptance or rejection of which will greatly color one's judgment of the whole work. These principles are the following: (1) primitive Christian theology is almost exclusively Christological; (2) it is prejudice to rule out a priori the possibility that early Christians had as a starting point of their Christological reflections certain functional titles which Jesus, in the consciousness of His own person and work, applied to Himself; and (3) it is possible to distinguish objectively within the one Gospel the logia of Jesus which the Evangelists simply handed on, and the Christological titles which the early Christians used on their own account.

However, "behind the Christ-event there stands the love of God and the will of God to save all men, and God's will finds its expression in an action through, in and with Christ, which in the last analysis shows the transcendence of theology over Christology" (p. 908). The relation between theology and Christology is basically to be determined by the relation between God's will and Jesus' will. "That Jesus perfectly fulfilled the Father's will, that the Father willed the salvation of men through Him, is theocentric salvation-history. Jesus' self-knowledge is rooted not only in the knowledge of His mission, but in His obedience to the will of His Father. . . . This harmony of wills is wrought through the Spirit of God. . . . The same Spirit through whose power the dead Jesus is raised up, will also raise us up. In this unbroken chain of thought there is no need of any profusion of names and titles" (p. 909).



Easter ratifies the faith of Jesus in the God who makes the dead live. Here there happens to Him what He Himself has believed. If one were to trace all early Christian perceptions back to this faith in God the Father, then all Christological concepts such as Messiah, Son of Man, Lord and Son of God are only reflections of a historically and religiously unique understanding of existence. In this perspective they become questions of a lesser rank. The gospel is the power of God unto salvation. May one not "see behind all the God of power in whom Jesus believed and whom He taught us to believe in? Could it not be possible that we are here—over and beyond the 'self-knowledge of Jesus'—confronted with a last reality, the historicity of which needs no discussion, and which gets us out of the often downright fruitless discussions of contemporary academic views?" (p. 910).—F. X. L.

907. J.-M. FENASSE, "Le ciel dans la tradition biblique," *VieSpir* 107 (489, '62) 604-623.

According to Hebrew cosmology heaven was part of the universe, separate from earth but still material (Gen 1:1; Isa 40:22). Heaven was the place where Yahweh dwelt and from which He manifested Himself. This OT notion actually expressed through imagery a penetrating vision of the divine transcendence. The Hebrews also associated the heavens with God's saving acts toward mankind. Two major themes repeatedly occur: (1) the longing for God to rend the heavens and descend; (2) man's desire to mount up to the dwelling place of the Lord. Only in the NT are these themes realized. God has descended in His Incarnate Son whose mission is to transform earth so that the Father's will may be done on earth as it is in heaven (Mt 6:10). Finally, Jesus departs to prepare a place for the elect (Jn 14:1-3) so that man can dwell forever with God in heaven.—D. J. H.

908. P. GRELOT, "Amour et fidélité. Le témoignage de l'Écriture," *LumVie* 11 (60, '62) 3-20.

The Bible, preoccupied largely with the rapport between God and man, offers neither a psychological analysis nor a philosophical investigation of human love. Yet the existential meaning of the relationship between the sexes and the finality of human love are discussed under the aspect of fidelity, love's permanence in time. Love and especially marriage, the institution wherein mutual love assumes full development, unite two existences. The OT concept of fidelity elucidates man's responsibilities in the Covenant. Paul in his exhortation: "Husbands, love your wives, as Christ loved the Church" (Eph 5:25) reveals that the interpersonal relation of spouses became a mysterious, previously unknown symbol of Christ's union with His Church. Through the sacramental economy of grace, man and woman have their reciprocal commitment made valid for eternity. Despite the difficulties of the married state, the charity of Christ renders possible total self-sacrifice to help one's spouse attain salvation.—M. A. F.

909. P. GRELOT, "Théologie biblique du péché," *SuppVieSpir* 61 ('62) 203-241.

The themes of sin and man's consciousness of sin are best traced in their progress from the OT to the NT. In the early OT revelation sin is viewed as an action contrary to the revealed will of God; the intent and responsibility of the sinner is emphasized in Gen 3. The prophetic period clarified the nature of sin and announced God's eschatological triumph over sin. The wisdom literature stressed the need of divine aid for conversion.

The NT reveals our redemption from sin. Jesus in the Synoptics preaches that, in order to enter the kingdom, one must recognize that he is a sinner who needs divine aid. In the Pauline corpus sin is personified as someone entering the human race through Adam and vanquished by Christ. This historic drama is renewed in the life of every man. For John, sin can be either the sign of human weakness which Christ heals or the expression of a decisive choice to oppose Jesus (as in the case of Judas). Thus, biblical revelation stresses: (1) that sin is a deliberate violation of the divine law revealed in the individual conscience and in Scripture; (2) that the human will aided by divine grace can overcome sin; and finally (3) that man can turn from sin to form a personal commitment to Christ.—D. J. H.

910. C.-V. HÉRIS, "Le ciel, c'est Dieu," *VieSpir* 107 (489, '62) 624-632.

Since man's knowledge of heaven is imperfect (1 Cor 13:9 ff.) his reflection upon that subject should be guided by revealed truths. Heaven is above all the sight of God as He is. Yet, by the beatific vision, creatures do not take possession of God; rather He takes possession of us in love. God has likewise promised the soul the power to communicate its immortality to the body and to share in its glory and joy (1 Cor 15:42-44) in the New Jerusalem described in the Apocalypse.—D. J. H.

911. W. HILLMANN, "Perfectio evangelica. Der klösterliche Gehorsam in biblisch-theologischer Sicht," *WissWeis* 25 (3, '62) 163-168.

In what sense is monastic obedience an evangelical counsel since the idea of a free determination to obey a superior in supererogatory matters cannot be directly traced to any one NT text? Christ's obedience to the Father cannot be the grounding example, for such a parallel would imply that human superiors are intermediaries between God and man. Furthermore, Christ was subject to men only in those institutions which already existed before His Incarnation (e.g., family, state and religion). The evangelical character of monastic obedience is mediated through the Church. By obedience one binds himself to poverty and chastity within the Church; he obeys its representatives. Obedience manifests the faith, sanctity and love of the Church.—D. J. H.

912. G. R. LEWIS, "Revelational Bases of Trinitarianism," *ChristToday* 7 (Jan. 4, '63) 328-330.



An analysis of recent studies reveals the inconclusiveness of the inductive, analytic, and fallible propositional bases for trinitarianism. Consequently the orthodox doctrine of the Trinity must be regarded as unnecessary to Christianity or the doctrine must be founded on propositional revelation and verbal inspiration. Since the Bible speaks metaphysically concerning the nature of God, we either believe the biblical message concerning the triune nature of God or deny its ontological trustworthiness. Because of the guidance of the Holy Spirit we are assured of the truth of the assertions about the triune nature of God, and this revelation is the only basis on which to answer modalistic Trinitarianism.—E. J. K.

913. G. MARTELET, "Mystère du Christ et valeurs humaines," *NouvRevThéol* 84 (9, '62) 897-914.

The spiritual task incumbent upon our age is to show the relationship between human values and the mystery of Christ. One can observe today that the very same errors committed on the plane of theological understanding in the Christological heresies are now being repeated on the level of action. The same temptations continually confront those who wish to assent fully to the mystery of Christ. The tendencies of the Nestorians and Monophysites, condemned since the fifth century, live on. Nestorianism is related to all those errors which tend to present divine life as inaccessible to man's earthly condition. To the Nestorian division of the person of Christ corresponds in some Christians a divorce between temporal activity and faith. The Monophysites, identifying the humanity of Jesus with His divinity, anticipated the contemporary error of those who would see the action of grace within us as irresistible and thus a threat to our liberty.—Y. B.

914. M. A. McBRIDE, "The Meaning of Faith," *CanJournTheol* 9 (1, '63) 20-28.

Two understanding of the biblical concept of *pistis* are currently prevalent: (1) faith as "interpersonal" trust linking man with the divine in a relationship; or (2) a "noetic" concept, man's willingness to lend credence to a codification of statutes or to the body of Christian dogmas. A brief survey of the word *pistis* in classical Greek, the LXX, the Dead Sea Scrolls and the NT proves that "noetic" faith is not an authentic biblical meaning.—M. A. F.

915. O. MICHEL AND O. BETZ, "Nocheinmal: 'Von Gott gezeugt'," *NTStud* 9 (2, '63) 129-130.

This note is intended to correct a misunderstanding in W. G. Kümmel's remarks on the article "Von Gott gezeugt" [cf. § 5-827] in his review of the Jeremias *Festschrift* [cf. § 6-604r]. The key Qumran passage 1QSa ii. 11 is invoked to suggest belief, not in a "miraculous birth" of the Messiah, but in a divine generation in the OT sense explained in the article.—G. W. M.

916. H. P. OWEN, "Eschatology and Ethics in the New Testament," *Scot JournTheol* 15 (4, '62) 369-382.

Ethics in the NT is determined at every point by Christ's preaching that the kingdom has come, that Christians must therefore live in faith and love for God alone. But since the end has not fully come (Dodd's phrase "realized eschatology" should be changed to "eschatology in process of realization"), hope and patience must complete faith and love. Man's perfection will be fully attained only at the resurrection, in the life to come. Yet, because the unity of Christians in love is a foretaste of that life, the Scriptures speak paradoxically of Christians as perfect while yet imperfect, of progressing towards, as well as in, perfection.

The first Christians thought that the goal, the Second Coming, was very near. If one assumes with A. Schweitzer that Jesus predicted His parousia as imminent, then this eschatology could have resulted in His perfectionist, interim ethics. To this it can be objected that there is no evidence that Jesus allowed His prediction of the future to affect His teaching, but rather He made the nearness of the end an additional motivation, as did Paul. The proximity of the parousia did influence the primitive Church and prevent it from attempting a renewal of the secular order which would soon pass away. However, when hope of the parousia faded, Christians were forced to rethink their attitude toward social reform in the light of the realized eschatology of the kingdom. The Christian today should realize that since the *civitas Dei* cannot be totally realized in this life, a *via media* must be chosen between totally abandoning the *civitas terrena* or of totally destroying it. But that *via media* can only be an imperfect approximation of Christ's absolute law of love.—N. O'K.

917. C. PERINI, "Gesù Christo visto come 'amico' del cristiano," *DivThom* 65 (4, '62) 353-377.

The Hellenistic concept of friendship required from both friends mutual affection, frankness, the giving of one's best and, in addition, life together possibly under the same roof. Relationship with Christ according to the NT possesses all these qualities. Texts from Luke, John and Paul respectively prove that this kind of friendship can and should exist between Christ and His disciples. The Christian must give himself up to Christ that he may possess the joy the human heart needs (Lk 12:4). There is complete frankness between Christ and the disciple (Jn 15:15). His friends of Bethany receive His best gifts—the raising of Lazarus (Jn 11). Not only does Jesus live with but in the Christian soul (Eph 3:17). The relationship between Christ and the soul is a relationship of the most perfect friendship.—C. S.

918. B. RAMM, "Biblical Faith and History," *ChristToday* 7 (Mar. 1, '63) 521-524.

Biblical history is a mixed, interpreted, teleological, Christological, credible, total, culturally conditioned history which is related to world history.



919. J. TAYLOR, "The scripture doctrine of original sin," *HibJourn* 61 (2, '63) 90-92.

This exposition, first published in 1740, in opposition to the Calvinist view of human nature states that the notion of original sin is spoken of certainly and plainly but five times in the whole Bible, twice in the OT (Gen 2:17; 3:7 ff.) and three times in the NT (Rom 5:12-20; 1 Cor 15:21-22; 1 Tim 2:14). "Is it not highly injurious to the God of our nature . . . to believe that our nature is originally corrupted . . . ?"

920. K. THIEME, "Neue christliche Sicht des 'Israel nach dem Fleische'," *Catholica* 16 (4, '62) 271-292.

The development, nature and theological basis are here presented for the new Christian conception of Israel's place in the divine plan of salvation.

Cf. §§ 7-741; 7-774; 7-860; 7-874; 7-879.

### EARLY CHURCH

921. A. ADAM, "Ein vergessener Aspekt des frühchristlichen Herrenmahles. Ein Beitrag zur Geschichte des Abendmahlsverständnisses der Alten Kirche," *TheolLitZeit* 88 (1, '63) 9-20.

Research into the Jewish showbread ritual proves that this rite influenced the Eucharistic liturgy. And the Christian tradition from *Didache* to Augustine indicates the Church was convinced that because Jesus made the showbread the basis of the sacrament, He transferred to the community the arcanum of the priesthood of the Old Covenant. At the same time Jesus reached back before Israel to the Canaanite city king Melchizedek. And by identifying creation, bread and wine with His Body and Blood, Jesus elevated them and made them part of His plan of salvation. While this Church tradition is important, one needs in addition to go back further and establish by careful exegesis what actually happened at the Last Supper.—J. J. C.

922. Y. M.-J. CONGAR, "Le thème du 'don de la Loi' dans l'art paléochrétien," *NouvRevThéol* 84 (9, '62) 915-933.

Early Christian art, reflecting as it does the community's understanding of revelation, provides rich theological insights. Several iconographic monuments show us that the motif of the gift of the Law soon became mixed with other themes: Christ as the teacher of the apostles, and Christ's commission to the apostles. An analysis of *Dominus legem dat* in the mausoleum of St. Constance (fourth century A.D.) shows the stress on the Petrine primacy and the theophany of Christ. Finally, a study of the meaning *lex* confirms its similarity with *pax*, the way to salvation and eternal life.—G. D'A.

923. M. DE JONGE, "Once More: Christian Influence in the Testaments of the Twelve Patriarchs," *NovTest* 5 (4, '62) 311-319. [Cf. § 6-300.]

F.-M. Braun in "Les Testaments des XII Patriarches et le problème de leur origine," *RevBib* 67 ('60) 516-549, presents a position very similar to mine. Whereas traditional opinion (R. H. Charles, W. Bousset) assumes Christian interpolation of a Jewish document, Braun states that the *Testaments* is a book completely rewritten by a Christian, and I maintain that it is a Christian composition put together from various Jewish sources. Several of Braun's objections to my position are correct, but his thesis cannot be accepted, since there are many passages which still retain their Jewishness.

This may be due to two reasons. (1) The editor wished to retain Jewish ideas for antiquarian reasons. (2) The clarity of later, conciliar, Christian doctrine was not apparent when the work was edited, and modern scholars note as less than Christian what the editor did not. The editor was not an Essene and "I do not think the facts compel us to assume a predominant Hellenistic-Jewish strand in the Testaments, and therefore I still prefer the theory of a thorough Christian redaction of the Testament-material which also left its stamp upon the paraenetic sections."—D. C. Z.

924. E. FERGUSON, "Jewish and Christian Ordination," *HarvTheolRev* 56 (1, '63) 13-19.

D. Daube has argued that the term *samak* designated ordination both in Judaism and in the NT, but the arguments for his position are insufficient. Moreover, rabbinic ordination by the imposition of hands seems to have begun, or to have become prevalent, only after A.D. 70. Therefore Christian ordination by the laying on of hands appears to have its origin not in Judaism but in the familiar gesture of Jesus when He pronounced a benediction or performed acts of healing.

Abundant evidence indicates that rabbinic ordination was originally performed through the formal seating of the candidate in the chair of office and signified admission to the Sanhedrin. This action was a feature of ordination also among the Jewish Christians. The two rites, solemn seating and imposition of hands, seem to have completely separate roots and to have been brought together for the first time in Christian practice. The imposition of hands became the more important action because it was tied to the prayer which was the center of the ordination ceremony.—J. J. C.

925. J. FOSTER, "The Harp at Ephesus," *ExpTimes* 74 (5, '63) 156.

Polycrates, bishop of Ephesus in A.D. 190, used a harp on his seal (Clement of Alexandria *Paidagogos* III, 11). Ignatius mentions a harp and choir in writing to Ephesus (*Ephesians* 4), and all the NT references to a harp have some connection with that city (Rev 5:8, etc., by John of Ephesus; 1 Cor 14:7 written from Ephesus). These suggest the antiquity of the Ephesian musical tradition.—G. W. M.

926. G. C. O'CEALLAIGH, "Dating the Commentaries of Nicodemus," *HarvTheolRev* 56 (1, '63) 22-58.



Though the *Gospel of Nicodemus* is one of the most important of the NT apocrypha, recent articles and standard works of reference still repeat the erroneous concepts of a century and more ago. This present study demonstrates "first, that there is no known manuscript of the Commentaries of Nicodemus, in any language, that can reasonably be dated earlier than the ninth century; second, that no extant version represents a prototype of that work which dated anterior to the eighth century; third, that the internal evidence of the Commentaries demands a *terminus post quem* at the year 555."

927. M. PHILONENKO, "Conjecture sur un verset de la onzième Ode de Salomon," *ZeitNTWiss* 53 (3-4, '62) 264.

An enigmatic reading in the Syriac text of v. 22a of the eleventh *Ode of Solomon*, when compared with the Greek text of Papyrus Bodmer for 11:21, can be explained as a corruption of a Greek word. If so, the Syriac text of the Ode appears to be a translation from the Greek.—J. J. C.

#### *Gnosticism—Nag Hammadi MSS*

928. R. E. BROWN, "The Gospel of Thomas and St John's Gospel," *NTStud* 9 (2, '63) 155-177.

Possible parallels with John are here set forth in detail for some 55 of the sayings of the *Gospel of Thomas*, providing material for an evaluation of the relationship between the two works. About half of these are so tenuous as to require a clearly established relationship in order to be significant. The others, though John is never cited verbatim, show some sort of contact with Johannine vocabulary and ideas. How direct was this contact it is impossible to prove with certainty.

Many of the parallels are to the Last Supper and Tabernacles discourses but to various parts of them, so that if these discourses are composite, *Thomas* seems more dependent on their final form than on any one source of them. In the sayings that resemble the Synoptics the Johannine parallels appear to be secondary modifications, the result of re-editing, capable of Gnostic interpretation. In other sayings the Johannine material has a foreign, Gnostic flavor. Thus if there are two main types of sources in *Thomas*, one close to the Synoptic tradition and possibly orthodox and another to some degree Gnostic, the traces of Johannine influence seem to belong to the second. Perhaps the Johannine elements came into this source not directly from the Gospel but from some intermediary which made use of the Gospel.—G. W. M.

929. O. CULLMANN, "The Gospel of Thomas and the Problem of the Age of the Tradition Contained Therein. A Survey," *Interpretation* 16 (4, '62) 418-438.

A complete English translation of the original German text which first appeared in *TheolLitZeit* 85 (5, '60) 321-334 [cf. § 5-541].

930. J. E. MÉNARD, "L'Évangile selon Philippe," *StudMontReg* 6 (1, '63) 67-73.

The writing contributes little or nothing to our knowledge of the historical Jesus. It is a Gnostic document which helps us to understand the Gnostic literature and particularly the system of Valentinus. The language of *Philip* appears to be Sahidic with a tendency to Akhmimic. The *Gospel of Philip* mentioned by Irenaeus does not seem to be the same as this MS which appears to be a work hitherto entirely unknown.—J. J. C.

931. J. E. MÉNARD, "Le 'Sitz im Leben' de l'Évangile de Vérité," *StudMontReg* 6 (1, '63) 57-66.

The most pronounced influence on the Nag Hammadi writings derived from the two great cultures which were mingled in the milieu of Alexandria and Upper Egypt. These were first Hellenism and later Judaism. Other factors are not necessarily excluded, but these would have acted only indirectly, through the medium of Jewish or Hellenistic thought. One may, therefore, describe the *Gospel of Truth* as being at one and the same time the Hellenization of theories already existing in the East and as a fresh paganizing of Jewish and Christian revelation.—J. J. C.

932. O. A. PIPER, "Change of Perspective. Gnostic and Canonical Gospels," *Interpretation* 16 (4, '62) 402-417.

Among major extant Gnostic documents the *Gospel of Truth*, *Pistis Sophia* and the *Gospel of Thomas* are Gospels in the wide sense of books proclaiming salvation, even though they shrink the Christian kerygma to fit a non-Christian framework. Unlike the Synoptic emphasis on Christ's earthly ministry, the Gnostic Gospel pattern parallels John's and especially Paul's emphasis on the risen Christ's activity in the spiritual life of His Church—His effect on the spiritual destiny of man and indirectly on the cosmic powers.

Replacing Christ as God-Redeemer, however, with a supra-human messenger of heavenly gnosis to lift man from error and misery, Gnosticism grounds itself on an introspective analysis of man's duality, and then expands this sketch of human personality into a vast cosmology described in picturesque myth. All three Gospels burrow underneath the apparent simplicities in the primitive apostolic witness: the *Gospel of Truth* probes the secret relationship between Son and God the Father; *Pistis Sophia* portrays Christ's return after His Ascension to communicate a few apocalyptic afterthoughts to His disciples; the *Gospel of Thomas*, on a manifestly higher spiritual level than the first two works, collects varied secret logia attributed to Christ who promises immortality only to the true Gnostic capable of correctly interpreting them.—V. J. R.

933. H.-M. SCHENKE, "Nag-Hamadi Studien III. Die Spitze des dem Apokryphon Johannis und der Sophia Jesu Christi zugrundeliegenden gnostischen Systems," *ZeitRelGeist* 14 (4, '62) 352-361. [Cf. § 7-326.]



The *Apocryphon Johannis* and the *Sophia Jesu Christi* appear side by side in both Nag Hammadi Codex I and Berlin Codex 8502. This collocation and the many similarities in the works suggest that they are both further developments of one and the same Gnostic system. An examination of their doctrines about the highest aeons enables us to discover something of this system. In the *Apocryphon Johannis* these aeons are the Father, his *ennoia* called Barbelo, and their son Christ. In the *Sophia Jesu Christi*, however, they number eight, in four pairs. Some of these latter are merely extensions of the same names or doubles of the same personages. Underlying both systems is a common grouping of three supreme aeons, the Father, Sophia and their son Christ. According to the original myth the lower world results from the fall of Sophia in her attempt to create something without the consent of her consort the Father. A later reluctance to attribute such a fault to so lofty an aeon would invent a Sophia far down the scale of celestial personages. These two Gnostic systems as well as others related to them (Irenaeus, *Adv. Haer.* 1, 29 and 30; the Nag Hammadi *Eugnostos the Blessed*) afford us a glimpse of how systems developed from a single source of tradition.—G. W. M.

934. W. R. SCHOEDEL, "The Rediscovery of Gnosis. A Study of the Background to the New Testament," *Interpretation* 16 (4, '62) 387-401.

The existentialist interpretation of Gnosticism, principally in the works of Hans Jonas, sees the Gnostic aware of his alienation from an unknown God and responding to a redemptive call from without to achieve his authentic selfhood. C. G. Jung, however, viewed Gnosticism as a reaction to man's natural inner experience, which results in a set of symbols representing conflicts within the self.

Most scholars agree that the basic elements of Gnosticism are Iranian. Solid documentary evidence for a pre-Christian gnosis is lacking, though some claim to see indications of it not only in the NT but also in Mandaean literature and in the system of Simon Magus. New Gnostic documents, especially the 1945-46 discovery near Nag Hammadi, give hope of illuminating the origins and meaning of Gnosticism.—M. J. M.

935. W. C. VAN UNNIK, "A Formula Describing Prophecy," *NTStud* 9 (2, '63) 86-94.

The opening section of the *Apocryphon Johannis* contains a formula widely used in pagan and Christian literature: "Now I have come to reveal to you *that which is, that which has been, and that which will be*, so that you may know the things which are seen and the things not seen and to reveal to you about the perfect Man." A parallel expression in Apoc 1:19 has been pointed out, but one which varies the order (to past, present, future) and the wording (*ha eides* instead of "that which has been"). A similar formula occurs in Hippolytus' description of the Naassenes and in the non-Gnostic *Epistle of Barnabas* 1:7, where it is clearly connected with the nature of prophecy. To this latter passage there are a number of Christian parallels showing that

prophecy was regarded as surveying history in its three aspects of past, present and future. The expression appears to be a literary one, and a number of pagan passages are cited here to show that with variations in order and wording it was current in antiquity to denote a total view of history into which the prophets had a privileged insight. Thus the authors of the *Apocryphon Johannis* and the Apocalypse may simply have used variations of the current formulas to insist upon the prophetic-revelation character of their works.—G. W. M.

936. A. F. WALLS, "‘Stone’ and ‘Wood’ in Oxyrhynchus Papyrus I," *Vig Christ* 16 (2, '62) 71-76.

The Coptic text of the *Gospel of Thomas* represents a different and probably more Gnostic recension of the material and not a simple translation of the Greek of the Oxyrhynchus Papyri 1, 654, 655. An independent exegesis, therefore, of each recension is required. Although the saying about lifting the stone and cleaving the wood and finding Christ occurs in both recensions, the statement in *Thomas* has a pantheistic or, more strictly, "panchristic" Gnostic sense, while the Oxyrhynchus version does not clearly imply the ubiquity of Christ.

Harnack and J. Jeremias erred in considering the logion a blessing pronounced on honest toil. Perhaps the phrases "raise the stone" and "cleave the wood" indicate the setting up of an altar. The meaning then would be: Jesus is present even with the solitary; let His worshiper prepare altar and sacrifice and expect to meet Him there. Some support for this interpretation may be found in the Valentinian Ptolemaeus who asserts that the Savior commanded us to offer spiritual sacrifices (cf. R. M. Grant, *Second Century Christianity* [1946] 34).

Finally, it may be possible that at some stage the expressions "raise the stone," "cleave the wood" referred to a particular Gnostic cult act. This possibility is strengthened by an alternative form of a passage in the Greek *Infancy Gospel of Thomas* (C. Tischendorf *Evangelia Apocrypha* [2nd ed. 1876] 162; B Text): "Arise, cleave the wood. And he arose and worshipped Him, giving thanks, and cleft the wood." Raising the stone, cleaving the wood, the Gnostic offers true worship and thanksgiving. He alone knows how to offer the true, spiritual sacrifice and, when he does so, Jesus is there.—J. J. C.

*Gospel of Thomas*, cf. § 7-809.

#### *Archaeology*

937. B. BAGATTI, "Tracce Giudeo-Christiane nella regione delle sette chiese dell'Apocalisse," *Studii Biblici Franciscani Liber Annuus* 12 (1961-62) 177-220.

The archaeological remains of the cities of the Seven Churches of the Apocalypse lead to the following conclusions. The sculpture frequently employs the motif of the rosette, the wheel of life. This decoration was common on the ossuaries of Palestine, and its occurrence in Asia Minor is a sign of the influence of Palestine. Whether or not the original meaning continued, is another question.



Of theological interest is the abundant use of signs and letters which combined those of ancient Palestine with those of contemporary Syria. This mixture evidences the survival of the Jewish Christian viewpoint, although everything based on a purely Jewish culture has been eliminated. For example, the letters are taken from the Greek alphabet. The signs and letters bear witness that these churches closely adhered to John's doctrine in the concepts of light, Logos, Savior, alpha and omega, etc.—J. J. C.

938. V. CORBO, "Gli edifici della Santa Anastasis a Gerusalemme," *Studii Biblici Franciscani Liber Annuus* 12 (1961-62) 221-316.

An archaeological study of the Anastasis proper and of the adjacent constructions dependent on it to the north, south and west.

939. E. TESTA, "Le Grotte mistiche dei Nazareni e i loro riti battesimali," *Studii Biblici Franciscani Liber Annuus* 12 (1961-62) 5-45.

The remains under the Church of the Annunciation and under that of the Nutrition or St. Joseph are examined in order to discover their meaning and primitive use in the light of our present knowledge of the Jewish-Christian milieu of Nazareth. The study examines the baptisms of fire, of water and of the Holy Spirit.—J. J. C.

Archaeology, cf. § 7-835.

## DEAD SEA SCROLLS

940. H. BARDTKE, "Der gegenwärtige Stand der Erforschung der in Palästina neu gefundenen hebräischen Handschriften. 46. Qumrān-Probleme im Licht einiger neuerer Veröffentlichungen," *TheolLitZeit* 87 (11, '62) 813-826.

R. de Vaux's work, *L'Archéologie et les manuscrits de la Mer Morte* (1961), is chiefly concerned with matters peripheral to the NT. The Roman occupation of Qumran, he believes, ended soon after the conquest of Masada. J. Hempel, *Die Texte von Qumrān in der heutigen Forschung* (1961), maintains that some of the Essenes married, and their children became the priests of the community. According to J. Jeremias, *Die theologische Bedeutung der Funde am Toten Meer* (1962), not a single monk survived the Roman attack on Qumran in A.D. 68; otherwise the caves would not have preserved their mystery until today. Against this view one may argue that in so strongly centralized an organization only the superiors and their servants would know where the books and valuables were to be hid. Departing from the prevailing interpretation, G. Vermès, *The Dead Sea Scrolls in English* (1962), holds that the Copper Scroll describes not a mythical but an actual treasure, and he ably argues his case by means of a fresh translation of the text.

The general view that Qumran was an Essene foundation has recently been challenged by two authors. K. H. Rengstorf, *Hirbet Qumrān und die Bibliothek*

*vom Toten Meer* (1960), suggests that the MSS are the remnant of the Temple library, that the construction on the middle terrace at Qumran belonged to the Temple, a few of whose ministers resided there to take care of the influx of the faithful. This hypothesis faces serious objections drawn from the customs of the time, from archaeology, from the scrolls and from Pliny's testimony. Another dissenter from the Essene theory is C. Roth, *The Historical Background of the Dead Sea Scrolls* (1958). However, his theory that the Qumran group was composed of Zealots goes contrary to the archaeological and paleographical evidence.—J. J. C.

941. C. BURCHARD, "Pliny et les Esséniens. A propos d'un article récent," *RevBib* 69 (4, '62) 533-569.

In *RevBib* 68 (3, '61) 346-387, J.-P. Audet [cf. § 6-946] re-examined Pliny's famous text on the Essenes and arrived at the conclusion that Pliny's Essenes are not to be identified with the Qumran community; they are another community which lived in the mountains west of Engaddi. B examines and rejects Audet's theory by showing that Pliny's phrase *infra hos Engada oppidum fuit* implies that the Essene settlement was to the north of Engaddi. Since archaeology has found the remains of only one monastery north of Engaddi, namely at Khirbet Qumran, the *communis opinio* should be retained [cf. also § 7-656]. —J. F. Bl.

942. J. DE CAEVEL, "La connaissance religieuse dans les hymnes d'action de grâces de Qumrân," *EphTheolLov* 38 (3, '62) 435-460.

The juridical texts of Qumran depict "revelation" and "knowledge" differently from the Hymns of Thanksgiving. In the first case, knowledge appears to be the result of human activity, of the study of the Law and other sources. In the second case, knowledge is the product of a revelation, mysteriously transmitted by God to the elect. It gives an understanding of the marvelous mysteries of God through the power of His Holy Spirit which purifies the elect and strengthens them on the way to perfection. This study endeavors to clarify this concept of revealed knowledge described by the author of the Hodayôt: (1) by an examination of the source of the revelation; (2) by a consideration of the manner of communication of this knowledge, the nature of the revelation, its object, its beneficiaries and conditions required to share in it.

This investigation shows that the doctrine of the Hymns on knowledge is a remarkable development of biblical tradition. No part of the teaching lacks a biblical foundation to the point that one would be forced to have recourse to a Gnostic influence. Moreover, it seems that the doctrine of the Hymns parallels closely that of the NT writings, in particular the Pastoral Epistles and the Fourth Gospel. But these similarities themselves reveal the great distance which separates this Jewish teaching, produced by reflection on the scriptural texts, from the NT literature which manifests the adhesion of faith to a revealed word.—E. J. K.



943. R. B. LAURIN, "The Problem of Two Messiahs in the Qumran Scrolls," *RevQum* 4 (1, '63) 39-52.

The "theory of two Messiahs in the Qumran Scrolls is really built on a tenuous interpretation of one text: *Rule of the Community* IX, 11. The overwhelming evidence elsewhere—the history of the development of the word, its use in Jewish literature, and other Scrolls—indicates that the messianic hope of the Scrolls was for a Davidic Messiah and a high priestly companion. That it followed the pattern of *Ezekiel* in having a Davidic prince in the midst of an hierarchical organization does not change this. This is still basically normative teaching, and what one would expect to come from a reform movement within Israel."

944. J. F. PRIEST, "The Messiah and the Meal in 1QSa," *JournBibLit* 82 (1, '63) 95-100.

"1. The meal in 1QSa refers to a future meal to be eaten first when the Messiah appears. This is denoted by the rubric in ii, 11 f.

"2. The sect as yet thinks of only one Messiah, a lay figure, but the eschatological priest is already so important in their thinking that when the two are mentioned together the Messiah is specifically referred to as being 'of Israel' to distinguish him clearly from the sacerdotal figure.

"3. Ample evidence which may lead to both figures being referred to as Messiahs, as happens in 1QS, is present in the document.

"Elsewhere [cf. § 7-346] I have attempted to demonstrate that a comparison of the organizational structure of the sect in 1QS and in CD reflects the coalescence of the Messiahs of Aaron and Israel into a single figure called the Messiah of Aaron and Israel. This paper has attempted to show that in the earliest stage the sect technically thought of only one Messiah, the lay figure common in Jewish Messianism, though their priestly interest was well on the way to creating a Messiah of Aaron. Thus we may conclude that the particular complex of two Messiahs, Aaron and Israel, was a peculiar formulation of the Qumran community, though of course not unrelated to the more general religious ethos of the period, and a formulation which did not continue in its original form throughout the life of the sect itself."

945. K. ROMANIUK, "La crainte de Dieu à Qumran et dans le Nouveau Testament," *RevQum* 4 (1, '63) 29-38.

Both in Qumran and in the NT the texts concerning the fear of God are based on the OT. There are, however, significant variations. In the OT the term "those who fear God" could designate all Jews who keep the Law. But Qumran restricted the meaning to the members of the community, an exclusivism not paralleled in the NT.

The greatest difference is in the manner of conceiving the nature of the fear of God. Here Qumran's theology is somewhat primitive, because it does not connect the fear of God with other moral virtues, as the NT frequently does,

linking fear with faith, hope, and assurance of salvation. The Dead Sea Scrolls contain nothing like "perfect love casts out fear" (1 Jn 4:18) or Paul's contrast between the fear of the child and that of the slave. Furthermore, the Qumran concept of the fear of God is never connected with the grandeur of our salvation as it frequently is in the NT (Mt 10:26-31; 1 Cor 2:3; 2 Cor 7:5 etc.). All in all, the theology of the scrolls is a direct continuation of the OT, while the NT presents the OT teaching as interpreted and modified by Jesus.—J. J. C.

946. K. STENDAHL, "Hate, Non-Retaliatio, and Love. 1 QS x, 17-20 and Rom. 12:19-21," *HarvTheolRev* 55 (4, '62) 343-355.

The attitude of non-retaliation in the Qumran writings is by no means a form of love. Love is confined to the community, and to pursue outsiders with good is a special case of "eternal hatred." For, they believed, God's Day of Vengeance is at hand, and the proper attitude is to forego one's own vengeance and to leave vengeance to God. "Why walk around with a little shotgun when the atomic blast is imminent?"

The article refutes some of the support for having Paul say what appears more in accord with what we would consider Christian ethics, namely that one does good to the neighbor in order to convert him. Next a comparison with the Qumran teaching shows that he comes close to it in two respects. (1) The non-retaliation is undoubtedly based and motivated by the deference to God's impending vengeance. It is not deduced from a principle of love or from within the Wisdom tradition. Neither Qumran nor Paul speak about love of enemies. (2) The specific answer given to this question by Paul is found in the quotations from Deut 32:35 and Prov 25:21-22. There is no evidence that these texts would have been understood by the readers in any other sense than as a qualified form of adding to the measure of the enemy's sins. And the attitude of doing good to the enemies of God conforms to God's own way of handling the world and His elect within it.

These two points perhaps can apply to some passages in the Sermon on the Mount such as turning the other cheek (Mt 5:39), not judging (7:1), making friends with the adversary (5:25). However, prayer for the persecutors and love of the enemy (5:44-48) seem to transcend such an interpretation.—J. J. C.

947. S. ZEITLIN, "Zealots and Sicarii," *JournBibLit* 81 (4, '62) 395-398.

M. Hengel in *Die Zeloten* (1961) attributes the Dead Sea Scrolls to the Zealots. But an error has crept into his work because he confuses the Sicarii with the Zealots. The Sicarii, mentioned in Josephus *War* and *Antiquities*, were fanatic Jews who revolted against the Romans and the high priests with the slogan "No lordship of man over man." The Zealots, also described in Josephus' *War*, were the Jews who overthrew the government of the high priest Anan who was averse to war against the Romans. It is clear that Josephus does differentiate between the Sicarii and the Zealots.—J. T. M.



## BOOKS AND OPINIONS

*NTA* 5 (1, '60) p. 85 contains the list of journals which are regularly scanned for reviews to be abstracted.

If reviews of the book have been already summarized, a reference is given after the title of the book. But the reference is only to the review or reviews abstracted in the most recent issue of *NTA*.

### INTRODUCTION

J. BARR, *Biblical Words for Time* (London: SCM Press, 1962), 174 pp. [See also § 7-661r.]

948r. F. W. DANKER, *JournBibLit* 82 (1, '63) 121-124.

Despite what may seem to be a disrespectful attitude towards the achievement of Kittel's *TWNT*, B's "warning about an 'Hypostatization' of vocabulary items" cannot be overemphasized; for "the oversimplifications and tortuous confinement of biblical data by dogmaticians of other eras is in danger of being repeated to some extent by linguistic systematizers, in the name of 'biblical theology'." The primary lesson of the work is that there is no substitute for solid lexical homework; indeed, B's chief casualties will be those who have neglected this task. There is some danger, however, that B's approach may give the impression that cultural continuity is negligible. But B himself is also open to more definite criticism: (1) In his attack on Cullmann's treatment of eternity as unlimited time, B's own treatment of the linguistic data in Rev 10:6 (p. 76, n.2) is defective. (2) The incongruities of his attack on arguments from silence (p. 98) while employing one himself two pages later, or of his "caricature of 'concept' methodology by putting *kālāb* on a level of inquiry with *kairos* (pp. 111 f.) add little force to a position otherwise substantially maintained."—R. J. D.

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*The Interpreter's Dictionary of the Bible. An Illustrated Encyclopedia*, 4 vols., ed. G. A. Buttrick et al. (New York—Nashville, Tenn.: Abingdon Press, 1962), xxxi and 876 pp., vii and 1030 pp., vii and 978 pp., vii and 964 pp., 24 colored maps, illus.

949r. J. BARR, *JournBibLit* 82 (1, '63) 102-104.

On the whole, the writers have done their work thoroughly on the basis of up-to-date information; the more modern discoveries have been fairly well incorporated, although too many articles fail to integrate properly the Qumran evidence. Modernization of the general planning and conception of the work, however, has been less well achieved. The shift of interest to theological interpretation, at one time generally ignored in dictionaries but now of central importance, is only imperfectly reflected. The distribution of space is faulty; "subjects of prime theological interest sometimes suffer." Rabbinic Judaism, as a general area, seems to be inadequately treated. Thus, this dictionary has only partially broken with the planning conceptions of dictionaries of the past,

though the individual articles show much "wholesome development beyond earlier scholarly fashions." Despite variations within it, this work is a remarkable achievement, "a work everyone is going to be using, and using with gratitude, for the next generation."—R. J. D.

950r. F. W. DANKER, *ConcTheolMon* 34 (1, '63) 25-28.

Balanced acceptance of modern Biblical criticism, sound principles of organization, and bibliographies representing diverse viewpoints mark this presentation of the results of half a century of archaeological investigations of the biblical texts. The general tenor of the work is one of high concern that the biblical message be understood on its own terms. Despite occasional bibliographical lacunae, errors in rendering names of scholars, and incorrect pagination, appraisal of this work as a "priceless contribution of scholarship" is literally true.—A. M. DeA.

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P. LEMAIRE AND D. BALDI, *Atlas Biblique. Histoire et géographie de la Bible* (Louvain: Éditions de Mont César, 1960), viii and 343 pp.

951r. B. SCHWANK, *BibZeit* 7 (1, '63) 114-121.

Compared with those of the atlas of Grollenberg, the photographs and illustrations are disappointing. On the other hand the strength of the book lies in the text with its maps, charts and seven indexes which fill 64 pages. Unfortunately, the scientific presentation has not been uniformly solid throughout the entire volume. In the NT part especially one meets with passages and illustrations evidently intended for those with only a superficial knowledge of the biblical text and its problems. Contrary to the author's view, most Catholic exegetes today would place 2 Peter after the death of the apostle. On the other hand, the author rightly sides with those recent writers who identify the praetorium with the palace of Herod.—J. J. C.

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C. F. D. MOULE, *The Birth of the New Testament*, Black's New Testament Commentaries, Companion Volume I (London: A. & C. Black; New York: Harper & Row, 1962), xii and 252 pp. [See also § 7-669r.]

952r. J. C. TURRO, *TheolStud* 24 (1, '63) 125-127.

Instead of a conventional NT introduction, M focuses on "some of the vital experiences of the early Christian community" in order to "isolate those circumstances under which the NT first saw the light of day." M's conclusions are not new, but they are reassumed and marshaled by him in such a way that "in the end, the origin of most of the NT literature is accounted for in terms of the historical stimuli that under God called it forth." M's remarkable book is largely successful in the exercise of delicate judgments, even though it leaves room for some reservations. For example, (1) in the attempt to scrutinize Christ's attitude toward Temple sacrifice, too much is made of the argument



from silence (pp. 15-16); (2) "in equating Luther's principle of scriptural inspiration with that of the primitive Church, M outruns his evidence (p. 71)." —R. J. D.

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*Peake's Commentary on the Bible*, ed. M. Black and H. H. Rowley (New York—London: T. Nelson, 1962), xv and 1130 pp., 16 maps. [See also § 7-671r.]

953r. R. RUSSELL, *DownRev* 81 (262, '63) 66-69.

The names of the editors and the advisory board of the new *PC* guarantee sound scholarship. Nelson has used a format almost identical with that employed for the *Catholic Commentary*. Many of the articles cover the same ground, although articles on inspiration and inerrancy are lacking, while fuller treatment is accorded to form-criticism. The bibliographies are less full than in the *Catholic Commentary* and there is a paucity of reference to modern Catholic scholars. The argument for the priority of Mark is far from conclusive, despite rejection of B. C. Butler's argument which is supposed to be necessitated by a decision of the Biblical Commission. The comments on "Thou art Peter" admit the influence of Protestant prejudice in the past and rely largely on the position of Cullmann. What is reflected is ignorance of scholarly Catholic work in the field. However, the articles on biblical theology show an approximation to the views of Catholic writers inconceivable at any time during the last century. In the revision of the *Catholic Commentary*, which is now under preparation, this *Commentary* must be thought of, not as a rival, but as a valued friend.—H. B. B.

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J. A. T. ROBINSON, *Twelve New Testament Studies*, Studies in Biblical Theology 34 (London: SCM Press, 1962), 180 pp.

954r. W. WILKENS, *TheolZeit* 18 (6, '62) 439-441.

In his study of the Letters of John, R describes the heresy under attack as docetic Gnosticism on Jewish soil. But when treating the Fourth Gospel, he seems unaware that here also a controversy with a Gnostic-docetic heresy is being carried on. R sees John's Gospel as an evangelical appeal to the Greek-speaking Diaspora to accept the Christ rejected by the inhabitants of Jerusalem. This is appealing but unsound; R sees clearly enough the universalism of the Fourth Gospel, but he fails to draw the corresponding conclusions. He is on more solid grounds when he shows that the Qumran findings have brought up to date the old, oft-repeated thesis of the relatively late composition of the Johannine writings. Yet, I stand critically opposed to R's rather high historical evaluation of John. To maintain this position, R would have to get around the fact that in the Fourth Gospel history is in a way subject to the kerygma. To conclude, these twelve studies make for profitable reading. If R roams far in hypotheses, he is also far from making them absolute. —R. J. D.

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*Vocabulaire de Théologie Biblique*, ed. X. Léon-Dufour et al. (Paris: Cerf, 1962), xxviii pp. and 1158 cols. [See also § 7-672r.]

955r. J. COPPENS, *EphTheolLouv* 38 (3, '62) 558-560.

Conceived as a Catholic counterpart to J.-J. von Allmen's *Vocabulaire biblique* (1954), this successful work will be a source of instruction and spiritual nourishment both for priests and the educated laity. However, the work is not perfect. The two introductions fail to treat inerrancy and hermeneutics, and they give insufficient treatment to the problem of the harmonies of the two testaments. Apart from some defects in the individual entries, the following more fundamental defects may be noted: (1) There is no bibliography and no mention of the Hebrew, Greek and Latin terms used to express biblical themes. (2) The space given to the OT and to the consideration of religious milieu is too brief. (3) The development of themes, especially that which took place in the course of the OT, is not given sufficient attention. (4) Some major themes (e.g., the Messiah) are treated too succinctly, or dispersed in different entries. (5) Too little attention is given to the way in which biblical vocabulary contributes to the formulations of classical theology.—R. J. D.

956r. J. HARVEY, "Le nouveau Vocabulaire de Théologie Biblique," *SciEccl* 15 (1, '63) 117-122.

This book is the most important Catholic contribution to the field of biblical theology in many years. After a compact literary history of the Bible, there occur in alphabetical order 289 notices exposing biblical themes according to their historical development. The *VTB* treats themes; it is not a lexicon or a semantic study, thus avoiding J. Barr's criticism of Kittel's *TWNT*. While the *VTB* is the work of 70 authors, it presents a unified view of biblical thought, carefully revised within a unified vision of biblical theology. Above posing hypothetical theses and immediate practical problems, yet still a popularization without bibliography or notes, the *VTB* maintains admirable objectivity. A series of excellent monographs, it leaves ultimate synthesis to the reader. The work is dominated by a vigorous belief in the unity of biblical theology manifested not by the possibility of getting a unified theology out of the Bible, but by finding a theological language common to the several biblical authors. It seems to put too exclusive emphasis on Covenant and kingdom themes as a key to the plan of the Bible. It also emphasizes the negative and antiquated aspects of Judaism in confirming the transcendence of Christianity. The OT is judged in light of the NT and eschatology is given summary treatment by many of the contributors. The *VTB* will be an indispensable tool in pastoral and theological work.—H. B. B.

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*The Wycliffe Bible Commentary*, ed. C. F. Pfeiffer and E. F. Harrison (Chicago: Moody Press, 1962), xv and 1525 pp.



957r. M. S. ENSLIN, *JournBibLit* 82 (1, '63) 129-130.

Although this commentary claims to have made use of the insights of contemporary scholarship, its contributors have, nevertheless, "manifestly proved themselves immune to any possible contamination from such daring contacts." For example, Moses is affirmed to have written the Pentateuch, Peter to have written 2 Peter. Except for Hebrews and Ecclesiastes, few of the books give rise to problems of meaning, authorship or unity. Typical of the questions which do arise are those which concern the type of anesthesia God used to induce sleep into Adam, or the species of fish which swallowed Jonah.—R. J. D.

### GOSPELS—ACTS

J. BLINZLER, *The Trial of Jesus*, trans. I. and F. McHugh (Cork: The Mercier Press, 1959), xii and 312 pp. [See also § 7-673r (German original); §§ 5-275r—276r. (English trans.).]

958r. D. NINEHAM, *JournTheolStud* 13 (2, '62) 387-392.

In this immensely learned book provided with a full bibliography and thorough documentation B may seem to have overplayed his hand in his endeavor to uphold the historicity of virtually all that all four Gospels have to say on the subject. Instances are his treatment of Pilate's character, the Barabbas account, Pilate's wife's dream and the washing of the hands. The author "is apt to discuss each incident in isolation, isolation not only from the other incidents but from the context in which the tradition developed and the various influences that context must have exerted. . . . His failure to set his discussion against the background of an account of the Evangelists' methods and the way their material reached them must surely be reckoned a point on which his book contrasts unfavourably with Dr. Winter's."—J. J. C.

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G. BORNKAMM, *Jesus of Nazareth*, trans. I. and F. McLuskey with J. M. Robinson (New York: Harper, 1960), 239 pp. [See also §§ 6-989r—990r.]

959r. R. S. BARBOUR, *ScotJournTheol* 15 (4, '62) 416-420.

B shows a healthy independence from the familiar Bultmannian position. He raises searching questions about current trends in biblical theology, and of the teaching of Jesus he offers a powerful exposition full of insights not common in British books. Unfortunately, the translation is "patchy."

Of primary importance is B's "reiterated assertion 'that Jesus is to be found *in* His words and *in* His actions, and that He does not make His own rank a special theme of His message prior to everything else' (p. 169)." B seems to be speaking here both of the historical Jesus and the Christ of faith. Since therefore some of the more recent theologies of the NT seem to lose sight of the words and deeds of Jesus altogether, B's study opens up a needed approach to the new quest of the historical Jesus. For this quest can be true to its own

deepest insights, as seen by B, only if it overcomes the sharp divisions between history and kerygma.

If indeed, as B claims, a life of Jesus is no longer possible, it is precisely "because any life of Jesus that is historically honest keeps breaking to pieces and becoming Life before its writer's very eyes. This is not a fact susceptible of demonstration by propositional reasoning, but it can be *shown*—demonstrated ostensively"—and this B undoubtedly does.—R. J. D.

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D. E. NINEHAM, *A New Way of Looking at the Gospels. Four Broadcast Talks* (London: S.P.C.K., 1962).

960r. B. C. BUTLER, "Collective Bias and the Gospels," *DownRev* 80 (261, '62) 297-307; 81 (262, '63) 1-9.

N has compiled four radio talks into a book describing for the non-specialist how the Gospels, mainly the Synoptics, may be understood in light of recent critical scholarship. Modern scholars think as follows: (1) Jesus is a teacher or herald of the good news from God, urging moral reform. (2) Most of Jesus' contemporaries refuse His challenge. (3) Is Jesus Messiah, Son of Man, Son of God? He is at least uniquely related to God. (4) What is Jesus' message to the twentieth century? Merely because scholars differ so radically in their background, no average doctrine can be struck from this compilation. N does not commit himself to positions which he represents as current in critical circles today and has given a fair picture of the present state of scholarship, though perhaps more attention might have been given to continental Catholic scholars.

The over-all picture seems to reflect a bias. Scholars who by presupposition disbelieve the traditional faith are bound to reconstruct Christian origins on a natural basis. And scholars who fundamentally are orthodox in belief are sometimes anxious not to claim more in favor of their faith than the evidence actually dictates. These two influences combine to produce a bias. The actual results of scholarship at a given time are therefore less favorable to orthodoxy than they ought to be.—H. B. B.

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P. WINTER, *On the Trial of Jesus*, *Studia Judaica, Forschungen zur Wissenschaft des Judentums I* (Berlin: Walter de Gruyter, 1961), x and 216 pp. [See also § 7-674r.]

961r. D. NINEHAM, *JournTheolStud* 13 (2, '62) 387-392.

There can be no doubt of W's scholarship, and scholars who accept the general validity of the form-critical approach will not find any difficulty about many of his conclusions, at any rate in their general outline. The account of the Barabbas incident, the estimate of Pilate's character and its progressive "white-washing" by the Church seem to contain a great deal of truth. The weakest section of the book seems to be that in which it is claimed that the Jews of Jesus' day had the right of capital punishment. Most suggestive is the



long chapter on "The Enemies of Jesus" which maintains that any quarrels of Jesus with Jewish individuals or groups before the final visit to Jerusalem had no determining influence on His ultimate fate. The abrupt and dogmatic assertion that dangerous political ideas cannot have originated with Jesus because He "made no messianic or other supernormal claims is one of the least satisfactory features of his book."—J. J. C.

962r. M. SIMON, *RevHistPhilRel* 42 (2-3, '62) 250-252.

On the circumstances and precise responsibility of Jesus' condemnation, W's conclusions seem irrefutable. When treating the specifically Christian message as it was viewed by official Judaism, his method could be more supple. One cannot admit that official Judaism was indifferent to the doctrine preached by Christ and the infant Church. One would also have many reservations on W's last two chapters. It is possible, but by no means certain, that the gospel was developed starting "backward" from the Passion account. Secondly, W's argument does not prove that Christ's adversaries before His death were individuals and that group opposition appeared only afterwards. Finally, W is too categorically negative on the problem of the Messianic consciousness of Jesus.—E. M. O'F.

963r. E. STAUFFER, "Heimholung Jesu in das jüdische Volk," *TheolLitZeit* 88 (2, '63) 97-102.

Of several recent books which tend to identify Jesus with Judaism that of W is of special importance. The principal ideas can be summarized in five theses. (1) Jesus was a Jew very much like other Jews of His day. (2) He was a Pharisee. (3) The Sanhedrin did not condemn Him to death. (4) The grounds for the condemnation were political. (5) Had the Sanhedrin condemned Him to death, the Romans would have permitted it to carry out the sentence.

On these theses the following comments are pertinent. (1) Jesus differed greatly from other Jews, e.g., in His claim to authority "Amen, I say to you," in His attitude to fasting, in His forbidding of divorce, etc. (2) His condemnation of the Pharisees and His conflicts with them show that He was not one of them. (3) The latest study by a Jewish author, S. B. Hoenig, *The Great Sanhedrin* (1953), admits that there was a religious trial of Jesus. (4) In proving that the condemnation was political W makes Pilate better than the testimony of Josephus, Philo and Suetonius permits. (5) The Sanhedrin at that time does not seem to have had the right of capital punishment.—J. J. C.

*Matthew, Mark, Acts*

E. P. BLAIR, *Jesus in the Gospel of Matthew* (New York—Nashville, Tenn.: Abingdon Press, 1960), 176 pp. [See also § 5-883r.]

964r. K. STENDAHL, *Interpretation* 16 (4, '62) 461-464.

B's attempt at a structured model of Matthew's Christology illustrates some

of the more serious difficulties implied in the contemporary "gospel-by-gospel" approach (e.g., by isolating material which is peculiar to Matthew we are sure to get a distorted image of Matthew's image of Jesus). Matthew's representation of Jesus' authority is seen as central to the Gospel, but B fails to mention other possible foci for Matthean thought, and uses maximum exegesis in a precarious way. While it is no doubt true that Matthew sees Jesus as having "possessed this (divine) authority during his lifetime (11:27), not simply after his resurrection (28:18)" (p. 140), B fails even to raise the most serious of all questions of NT Christology: Is Matthew not aware of a difference between Jesus' earthly ministry and the situation after the Resurrection? B's dealing with Christology and authority in a timeless, systematic mood makes it difficult to understand how Matthew can combine the universalism of the glorified Lord (28:18-20) with the sharp limitation of the ministry of Jesus and His disciples to Israel. The most rewarding chapter of the work is probably the last, where B discusses "Matthew's Jesus and First Century Christianity," alerting us to issues which may contribute substantially to Matthean studies if pursued with a more critical method.—A. M. DeA.

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P. CARRINGTON, *According to Mark. A Running Commentary on the Oldest Gospel* (New York: Cambridge University Press, 1960), xii and 384 pp. [See also § 6-1000r.]

965r. J. S. STEWART, *ScotJournTheol* 15 (4, '62) 428-431.

Even those who reject C's basic thesis of the calendrical pattern of Mark (cf. *The Primitive Christian Calendar* [1952]), will find this commentary valuable. C calls a salutary halt to the form-critical excesses which would break up the Gospel material into ever smaller units; "for the time has come to pay attention rather to 'the bold continuous patterns in their relation to the pre-literary phases of the gospel tradition'." He rightfully emphasizes that oral tradition among the Jews meant a tradition of persons, "'a well-organised technique for transmitting a fixed corpus of knowledge and practice through a succession of honoured teachers'." It is not surprising then that this scholarly, imaginative and sanely conservative commentary not only achieves an eminent readability but also succeeds in capturing "something of the verve, vitality and realism of the Marcan narrative."—R. J. D.

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J. C. DOUDNA, *The Greek of the Gospel of Mark*, Journal of Biblical Literature Monograph Series 12 (Philadelphia: Society of Biblical Literature and Exegesis, 1961), 139 pp. [See also § 7-372r.]

966r. C. F. D. MOULE, *JournTheolStud* 13 (2, '62) 382-384.

D has selected a number of "unclassical" Markan expressions and compared them with the usage of the papyri, of the LXX and other Jewish writings to discover whether the expressions are translation Greek. Because of its limited



scope and method the work is necessarily inconclusive; Mark's usage needs to be compared with that of other NT writers. This is especially obvious when "pleonastic" *archomai* is discussed against the background of the OT and Enoch with only scanty reference to Luke-Acts (pp. 51 ff., 116). Also, one would desire some examination of rabbinical turns of phrase.

The dissertation does not inspire complete confidence in its accuracy. And sometimes D's judgment is questionable. Thus he probably finds more distinction than actually exists in Koine between *eis* and *en* (pp. 26 f.) and assumes too much consistency in the classical uses of *epi* (p. 30). On the other hand, attention is called to the treatment of *dia cheiros* (p. 81) and of the redundant *anastas* (pp. 117 ff.). The study puts a useful brake on the wholesale classification of certain locutions as Semitisms.—J. D. M.

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J. C. O'NEILL, *The Theology of Acts in its Historical Setting* (London: S. P. C. K., 1961; Greenwich, Conn.: Seabury Press), viii and 184 pp. [See also § 6-1009r.]

967r. R. McL. WILSON, *ScotJournTheol* 15 (4, '62) 434-436.

Although not a complete theology of Acts, this well-documented study (commendably adequate up to 1959) is a timely contribution to the movement which seems to be shifting the focus of NT studies from the Fourth Gospel to Luke. O'N claims that the only way to decide the date of Acts is "'to decide where its theological affinities lie.'" These affinities he finds in Justin Martyr; thus he dates Acts between A.D. 115 and 130. This raises problems in relation to other documents, and itself remains of doubtful validity, "especially in view of the comparative meagreness of our sources of comparison." But some good points are also made, such as the suggestion that the Corpus Paulinum was formed not about A.D. 90 but between the time of Ignatius and Polycarp.—R. J. D.

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U. WILCKENS, *Die Missionsreden der Apostelgeschichte. Form- und traditions-geschichtliche Untersuchungen*, Wissenschaftliche Monographien zum Alten und Neuen Testament 5 (Neukirchen Kreis Moers: Neukirchener Verlag, 1961), 238 pp. [See also § 7-384r.]

968r. G. DELLING, *TheolLitZeit* 87 (11, '62) 840-843.

In the important analyses of Parts I and II, W points out how much the discourses of Acts are due specifically to Luke; but to consider these discourses exclusively as Lukan theology (p. 186) is excessive. For the larger pieces (in Acts 2 ff., 10 and 13) seem to have a uniqueness which is independent of their position in the narrative. Part III presents a theological evaluation of Luke, although his achievement is neither particularly theological nor does it seem fitting to describe him as the most significant theologian of his age. But W's new attempt at an evaluative classification of Acts—new despite its broad

agreement with the most recent research—inserts correctives into the faith-history of early Christianity. These correctives pertain to the same newer approach of which W's work is a part, and they have ramifications even beyond what W is aware of. A further significant contribution is the evidence that certain theological simplifications should be attributed not to an early stage of the Christian faith but to Luke himself, even though we may not agree with W's classification and judgment on these simplifications. In any event, not only has W advanced the study of Acts, but the possible consequences of his work may even lead in a new direction.—R. J. D.

## EPISTLES

### *Paul*

H.-J. SCHOEPS, *Paul. The Theology of the Apostle in the Light of Jewish Religious History*, trans. H. Knight (Philadelphia: Westminster Press, 1961), 393 pp. [See also § 7-685r.]

969r. S. MACL. GILMOUR, *JournBibRel* 31 (1, '63) 56-57.

This is the most important book on Paul's theology since the work of W. D. Davies and of R. Bultmann. From a vast knowledge of Judaism of the age of the Tannaim, S illuminates much in Paul that has seemed obscure and corrects much that we had accepted without critical examination. S is indebted to A. Schweitzer but he uses Schweitzer's theses critically. The work is scholarly and maintains a remarkable objectivity throughout. The approach is that of a slightly unorthodox Jew. The author often attacks the Tübingen school but in the end is driven to accept many of its conclusions. The volume does justice neither to the Gnostic elements in Paul's thought nor to his doctrine of the spirit, and the discussion of Paul's idea of faith falls short of an adequate understanding of that central doctrine. The translator has done a superb job.—C. J. H.

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D. J. SELBY, *Toward the Understanding of St. Paul* (Englewood Cliffs, N. J.: Prentice-Hall, 1962), xii and 355 pp., 3 maps.

970r. R. S. ECCLES, *JournBibRel* 31 (1, '63) 62-65.

This comprehensive book deals with practically every critical question concerning the background, writings and thought of Paul. Part I presents a very good, concise exposition of the Jewish and Hellenistic backgrounds of Christianity; it minimizes, however, the possible influences of the Qumran material. The book in general tends to favor traditional or conservative views. The chapter devoted to Paul's letters is disappointing. It deals extensively with the *Sitz im Leben* and the literary history of the Epistles and too summarily with their content. Chapter nine is the best; for here one finds a brief "systematic theology." S's book can only be supplementary to the main task of Pauline studies which is the thorough examination of Paul's thought.—C. J. H.



J. N. SEVENSTER, *Paul and Seneca*, Supplements to NovTest IV (Leiden: Brill, 1961), vii and 251 pp.

971r. E. LOHSE, *TheolZeit* 18 (5, '62) 368-370.

By consistently careful research and painstaking exegesis, S completely substantiates his conclusion that "there is a profound and lasting contrast between Paul and Seneca." The similarities are almost entirely verbal. This work surpasses all previous investigations of this theme and is, at the same time, an important contribution to the question of the relation of the Apostle to Stoic philosophy.—R. J. D.

### *1 Corinthians—Philemon*

M. E. DAHL, *The Resurrection of the Body. A Study of I Corinthians 15*, Studies in Biblical Theology No. 36 (Naperville, Ill.: Allenson, 1962), 148 pp.

972r. M. BARTH, *JournRel* 43 (1, '63) 59-60.

Fortified by great erudition, D has the courage to "criticize and reject fostered beliefs of old standing and of the denomination [Anglican] to which he belongs." His new interpretation of 1 Cor 15 is "based on the 'Hebrew totality thought' and other so-called Hebrew thought patterns as they were elaborated by H. Wh. Robinson, J. Pedersen, N. Snaith, T. Boman, and others." However, D's interpretation has several weaknesses: (1) The acceptance of non-Western anthropology and thought patterns need not automatically imply true understanding of Scripture. (2) D neglects the role of Jesus Christ's Resurrection, the most essential element in the interpretation of 1 Cor 15. (3) The topic "Resurrection of the Body" should not be separated from Paul's doctrine on "the justification of man's total life and the judgment according to the works (II Cor. 5:10; Rom 2:5 ff.), and man's belonging to the community, even the body of Christ." Finally, "the main handicap of this highly stimulating interpretation" seems to be "the singling out of the individual and physical aspect of resurrection at the expense of its christological, soteriological, and communal basis."—R. J. D.

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F. F. BRUCE, *The Epistle of the Ephesians. A Verse-by-Verse Exposition* (Westwood, N. J.: Fleming H. Revell, 1962), 140 pp.

973r. H. H. OLIVER, *JournBibRel* 31 (1, '63) 65-68.

This book is a disappointment to any reader who expects a commentary for laymen to draw upon the best of recent critical scholarship and to bring the important conclusions of scholarship to the attention of the general public. The failure to deal with the *religionsgeschichtliche* contributions is probably the most glaring shortcoming. Some examples of the elements in Ephesians which could have been more meaningfully explained by the use of religio-historical data are these: (1) breaking down the middle wall of partition (2:14); (2)

Christ as head of the Body; (3) salvation from alien powers; (4) the descending-ascending savior motif. There are other surprising deficiencies in B's commentary. In general his oversimplification of the religious ideas of the Epistle deceives the lay reader and disappoints the critical one.—C. J. H.

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H. W. BEYER, P. ALTHAUS, H. CONZELMANN, G. FRIEDRICH, A. OEPKE, *Die kleineren Briefe des Apostels Paulus. Übersetzt und erklärt*, Das Neue Testament Deutsch 8 (9th ed.; Göttingen: Vandenhoeck & Ruprecht, 1962), 203 pp.

974r. W. WUELLNER, *JournBibLit* 82 (1, '63) 114-116.

In many respects, this revision (in the *NTD* series) is not thorough enough; "and the element *Deutsch*, which makes this series distinct from others, still rhymes more often than not with *Lutherisch*." Only those parts that were completely rewritten (H. Conzelmann on Ephesians and Colossians, G. Friedrich on Philippians and Philemon) seem to be worth studying. The parts on Galatians (H. W. Beyer and P. Althaus) and on Thessalonians (A. Oepke) are left virtually untouched. However, the newer exegetical work of Conzelmann and Friedrich poses its own problems: (1) If Philippians is actually a composite of two originally separate letters, the exegete cannot rest with identifying the two critically reconstructed letters; he must also try to identify "the meaning newly created in the hybridization of the original two letters at the hand of a member of the Paulinist school which also produced the Deutero-Pauline and Pastoral epistles." (2) It seems to be quite doubtful whether Philippians and Philemon are really letters written from prison at Ephesus. (3) "Many of the ethical sections of the epistles appear in the wrong light, if the *antikeimenoí* and the *agōn* facing the apostle and the churches are held to be coming from the outside, as both Conzelmann and Friedrich suggest."—R. J. D.

## BIBLICAL THEOLOGY

T. BOSLOOPER, *The Virgin Birth* (Philadelphia: Westminster Press, 1962), 272 pp. [See also § 7-689r.]

975r. P. S. MINEAR, *JournBibLit* 81 (4, '62) 423-424.

B attempts too much in too little space for the book to be of value to critical scholarship, although the 20-page bibliography may be of service. In his presentation of the extra canonical and non-Christian birth stories he reveals the irrelevance of these antecedents. Reviewing the recent application of literary, theological and historical disciplines to the infancy narratives, the author accepts so much that his defence of the integrity and value of the stories seems to lack discrimination. In an attempt to use birth stories as tools for building "a well ordered and moral society" and "a truly catholic and ecumenical church" (p. 23), he fails of his purpose by not giving exacting exegesis of the stories in their entirety.—H. B. B.

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G. EBELING, *Wort und Glaube* (2nd ed.; Tübingen: Mohr-Siebeck, 1962), 463 pp.

———, *Theologie und Verkündigung. Ein Gespräch mit Rudolf Bultmann*, Hermeneutische Untersuchungen zur Theologie 1 (Tübingen: Mohr-Siebeck, 1962), xii and 146 pp.

M. SECKLER, "Zum Thema: Wort und Glaube—Theologie und Verkündigung," *MünchTheolZeit* 13 (3, '62) 206-211.

976r. [*Wort und Glaube.*]

[The first section of this review is devoted to an analysis and summary of the historical Jesus and *analysis-fidei-Problematik* in Germany.] In *Wort und Glaube* E attempts to blend scientific systematic theology with personal acquisition of faith. The essay "Jesus and Faith" (1958), is an important complement to the article "Glaube" in the *Theologisches Wörterbuch*. The article on D. Bonhoeffer presents an excellent introduction to and interpretation of this extraordinary theological figure.

E proposes the reformed notion of the self-realization (*Selbstvergegenwärtigung*) of the revelation-event through word and faith (*Wort und Glaube*). But he disposes of the Catholic position (self-realization of the revelation-event in sacramental realization) with one of his rare over-generalizations. E also seems content to dismiss some arguments merely on the grounds that they are "Catholic," although he does so less frequently than other Protestants and these annoyances fortunately remain marginal in his work.

In the controversial article, "The Divisive Significance of Doctrinal Differences" (1956), E holds that unity is being realized precisely in the great number of the churches and in the necessary plurality of theologies—a thesis which we cannot square with the very different conception of the Church desired by Jesus Himself. But this essay, like most of the others, does not offer ready solutions but rather inspiration and encouragement towards a "blinker-free theology" (p. 10).—R. J. D.

977r. [*Theologie und Verkündigung.*]

This book represents a fundamental break, rather than a dialogue, with Bultmann. Attempting to bridge the gap between theological speculation and lay understanding—"Theology without preaching is empty and preaching without theology is blind" (p. 9)—E attacks Bultmann's separation of kerygma from the reality behind it as involving a dualism of method filled with internal contradictions. It is the result of a historical method taken from Lessing and Kierkegaard—oriented exclusively to the data-concept (*Tatsachenbegriff*). E makes the point that the quest behind the early Christian kerygma is, if properly understood, a quest which seeks behind a word in need of interpretation (*ein Zurückfragen hinter ein interpretationsbedürftiges Wort*—p. 56) for a word-event contained in that word. Thus E is able to avoid the dualism of

method he criticizes in Bultmann. Catholic theologians, though not agreeing with all of E's theses, will find his works [cf. also § 7-976r.] a significant theological contribution, particularly because of his controversy with Bultmann.—R. J. D.

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H. GRASS, *Ostergeschehen und Osterberichte* (2nd rev. ed.; Göttingen: Vandenhoeck & Ruprecht, 1962), 346 pp.

978r. R. H. FULLER, *AnglTheolRev* 45 (1, '63) 95-98.

G's combination of a thoroughly critical approach with a full acceptance of the kerygma and of life within the Church is commendable, though we cannot accept all of his conclusions. It is difficult to believe, for example, that the Church-founding Christophanies continued after the inception of the kerygma. More important, the attempt to remove the empty tomb from the Pauline and pre-Pauline kerygma has not really come to terms with Phil 3:21, where a direct transformation of Christ's earthly body into a *pneumatikon sōma* is implied. G can hold that the empty tomb did not belong to the very earliest tradition only by adopting G. Bertram's view (which he rejects) that the earliest kerygma was a *Himmelfahrt vom Kreuz aus*. In short, the tradition of the empty tomb is in any case pre-Pauline.—A. M. DeA.

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J. KNOX, *The Church and the Reality of Christ* (New York: Harper, 1962), 158 pp.

979r. A. DULLES, *TheolStud* 24 (1, '63) 132-134.

K makes the crucial event for Christian faith consist not so much in the earthly life of Jesus as in the birth of the Church itself. Avoiding engulfment in the problem of the historical Jesus, yet speaking of the "full, distinctive quality" of Jesus' existence, K affirms that the Christ-event is not really distinct from the birth of His Church. He views the kerygma as "a testimony to what it was given men to see when they became involved in the Church's life." The Christian, through incorporation into the Church, shares her memory (not coterminous with tradition) of Jesus, possessing a solid basis for full commitment.

K gives the second half of the book over to Christology. Disappointingly, he excludes everything supernatural from the career of Jesus and tells us that His career was a launching pad for the Church. The impression given, despite K's denials, is that Christ is almost totally subordinated to the Church. Even atonement is primarily the work of the Church. Despite its encouraging beginnings (with the "memory" of the Church), the second part of the book fails in its attempt to show what the Church's memory of Christ is in the NT, its creeds, the Fathers, and conciliar decrees. Failing to draw on these sources, K sets an image of Christ which differs radically from what every major Christian group from the earliest days has carried in its heart.—H. B. B.

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W. KRECK, *Die Zukunft des Gekommenen. Grundprobleme der Eschatologie* (Munich: Chr. Kaiser Verlag, 1961), 198 pp.

980r. G. EICHHOLZ, *TheolZeit* 18 (3, '62) 231-233.

K states that the three main types of eschatology (consequent, salvation-history, and present eschatology) can develop individual elements of NT teaching only as isolated fragments of an original whole. The major task of interpretation in attacking the problem of this long-lost whole, K assigns (somewhat too exclusively) to the dogmatic theologian rather than the exegete. The major service of the book is its attempt to organize the "apparently legitimate chaos of doctrine" (p. 78) without either eliminating or violently harmonizing aspects of NT eschatology. K tries to show "1. that the eschaton in Jesus Christ has already happened once and for all, 2. that in Him it comes to us here and now, and 3. that it still will come, even though it is perfect and present" (p. 81). This worthy outline of the problem will be very useful for further research because K does not use original formulations but speaks in terms of dialogue with the history of theology.

In avoiding the extremes of naive mythological or exclusively existential interpretations, perhaps K's most important proposition is that eschatology "is *primarily Christology* and [that] not this or that [thing], but Jesus Christ Himself is our future and our hope" (p. 87). This thesis helps K to avoid false alternatives, and to keep his study in agreement with scriptural witness and keyed to the reality of Jesus Christ Himself.—R. J. D.

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L. LIGIER, *Péché d'Adam et Péché du Monde. Bible, Kippur, Eucharistie, Vol. II: Le Nouveau Testament*, *Théologie* 48 (Paris: Aubier, 1961), 487 pp. [See also § 7-695r.]

981r. J.-P. AUDET, *RevBib* 69 (4, '62) 612-615.

L's subtle and often profound thought provides plentiful material for a lengthy study. The most serious question raised by his work concerns method. In addition to his competent use of standard exegesis, L employs a sort of typology which introduces a critical problem. For example, his attractive and clever explanation of Mt 11:15 ff. (pp. 63 ff.) poses the difficulty, "What order of 'evidence' does he appeal to; wherein does its objectivity lie?"—E. M. O'F.

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B. LINDARS, *New Testament Apologetic. The Doctrinal Significance of the Old Testament Quotations* (London: SCM Press, 1961), 304 pp. [See also § 7-696r.]

982r. H. F. D. SPARKS, *JournTheolStud* 13 (2, '62) 399-401.

That the same OT quotations occur in two or more NT writers with the same divergences from the normal text is explained by the author on the

hypothesis of an oral tradition of scriptural interpretation somewhat analogous to the tradition found at Qumran. The hypothesis leans heavily on C. H. Dodd and on K. Stendahl's *The School of St. Matthew* (1954). However, even if Stendahl's thesis is acceptable, can one legitimately extend it to the whole Church as if all the members thought alike? Can one believe that the Church had a common, ever growing, stock of apologetic material derived from Scripture, which was known and accepted universally? L tends to underrate the NT writers in favor of this unknown oral tradition. Though he rejects Rendel Harris' theory of written testimony books, L supposes unwritten testimonies for the same reasons that Harris suggested. L's approach is hypothetical, labyrinthine and at times unreasonably speculative (cf. pp. 116-122).—J. D. M.

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F. NEUGEBAUER, *In Christus. En Christō. Eine Untersuchung zum Paulinischen Glaubensverständnis* (Göttingen: Vandenhoeck & Ruprecht, 1961), 196 pp.

983r. W. G. KÜMMEL, *ZeitRelGeist* 14 (4, '62) 379-381.

With good reason N calls into question the definition of the NT formula "*In Christo Jesu*" as given in A. Deissmann's 1892 dissertation. But to his basically correct, though somewhat simplified, history of the problem with which he introduces his study, N appends an arbitrary eight-page historical scheme from H. Lüdemann (1872) to R. Bultmann (1953), which turns out to be a complete caricature of Pauline scholarship. Yet, despite some bibliographical omissions (the work of L. Cerfaux, E. Best, H.-L. Parisius), N's book is a great step forward and a necessary foundation for all further study of this subject. He proves unquestionably his principal thesis that the formula "*In Christo*" has primarily a historical, not a spatial-mystical meaning. Two general defects are noted: (1) N proceeds from the unproven supposition that a formula must always stand for something that is in no way obvious and that must be investigated anew on the basis of new knowledge. Differing points of view are summarily dismissed (p. 20). (2) He vigorously applies his own insights to all situations (doing violence to some), and he fails to take into consideration the occasionally utilized Gnostic language of the Epistles.—R. J. D.

984r. E. LOHSE, *TheolLitZeit* 87 (11, '62) 843-844.

N is correct in rejecting a mystical understanding of the formula *en Christō*. We agree with his basic thesis that a reality (*die Bestimmtheit*) is expressed by this formula. Some of N's exegesis is unsatisfactory (e.g., of Rom 8:39 on p. 91; of Rom 8:2 on p. 92; of 1 Cor 4:15 on pp. 124 f.). But deserving sharper criticism is his aversion to the history-of-religion formulations of the question, for these seem to be quite relevant to his discussion of the Body-of-Christ idea (p. 96 f.) and to the expression of putting on Christ (p. 103). Also, the following points, which strongly determine the discussion of the meaning of *en Christō*, are not treated adequately: (1) What is the relation



between *en Christō* and *eis Christon*? (2) Is not membership in Christ brought about precisely through baptism *eis Christon* which at the same time signifies one's insertion into the Body of Christ? (3) How is *en Christō* to be distinguished from the more rare *syn Christō*? (4) The interrelationship of *kyrios* and *pneuma* is discussed only cursorily (pp. 63 f., 149). (5) How far can N, who relies somewhat on schematic contrasts, really substantiate the extent to which he distinguishes between *en Christō* and *en kyriō*? For it is not possible to relate *en Christō* exclusively to the indicative and *en kyriō* exclusively to the imperative, as N tends to do; both formulas can be used in the same way to express what we mean by the adjective "Christian."—R. J. D.

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R. SCHNACKENBURG, *Die Kirche im Neuen Testament. Ihre Wirklichkeit und theologische Deutung, ihr Wesen und Geheimnis*, Quaestiones Disputatae 14 (New York—Freiburg: Herder, 1961), 172 pp. [See also § 7-700r.]

985r. E. SCHWEIZER, *TheolLitZeit* 87 (12, '62) 926-927.

This comprehensive survey is filled with citations from recent Protestant and Catholic literature. It remains, nevertheless, comprehensible to the educated non-theologian, as well as acceptable to most Christians of whatever denomination. For S purposely leaves open difficult questions, e.g., the relation between Paul and the early community and the authenticity of the Pastorals (pp. 27, 86). S sees clearly that for the Church spatial and temporal categories are both inadequate (pp. 129, 131, 133), and that the mythological expression of dominion over the demons cannot be taken over without qualification (p. 159). But how far this principle should apply, and how far interpretation must go, are unanswered questions. Beyond this general reservation, we could point out a number of individual problems; but we can also point out a number of helpful passages—e.g., the distinction between the Church and the Qumran community (pp. 53 ff., 114 ff.)—all of which indicates once again how profitable it is to engage in dialogue with S.—R. J. D.

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C. SPICQ, *Dieu et l'homme selon le Nouveau Testament*, Lectio Divina 29 (Paris: Cerf, 1961), 237 pp.

986r. P. ZERAFA, *Angelicum* 39 (3-4, '62) 449-451.

S masterfully highlights the biblical theme of "God . . . as the loving father, and man as the stray child in need of adoption." However, by concentrating exclusively on Christ's divinity, S somewhat neglects the rich meaning of His sonship, and by trying "to extend the love motif of the plan of salvation to the personal relations of the Trinity," S risks misinterpreting the NT writers. Further, rather than discuss the numerous NT anthropological terms, S would have done better to develop his assertion of the essential creaturehood of man. Finally, the footnotes are baffling. They often lead the reader astray from the

author's main argument. But with the help of the indexes, these notes "can be used as a very reliable and nearly complete N. T. commentary."—R. J. D.

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D. M. STANLEY, *Christ's Resurrection in Pauline Soteriology*, *Analecta Biblica* 13 (Rome: Pontificio Instituto Biblico, 1961), xxvii and 313 pp. [See also § 7-702r.]

987r. J. BLIGH, *HeythJourn* 4 (1, '63) 68-74.

S carelessly and obscurely summarizes the position of his master, S. Lyonnet, by saying that "the objective redemption is *simply* the humanity of Christ become capable of justifying us." This identification is too violent. S concentrates on the development of Paul's thought which he finds neglected in F. X. Durrwell, *The Resurrection* (1960). But at the outset S fails to demonstrate why Paul should "recognize the redemptive character of Jesus' death and resurrection as a result of recognizing him as One risen from the dead." In general, S's penetrating observations on particular texts are more valuable than his over-all thesis, for his analysis of the three stages of Paul's development "needs to be viewed with a certain reserve." Finally, with regard to the text central to his theme, Rom 4:25, S "has overstated his case and left it unproven." Also the "alleged divergence of Hebrews from Paul is non-existent."

The major shortcoming of the work is its own concept of biblical theology: that it must remain within biblical thought-categories while realizing a synthesis not formulated by the sacred writers (cf. pp. 2-3). But because he rejects Aristotelian terminology, S can achieve little progress beyond his original starting point. If Paul used what knowledge of Greek philosophy was available to him, and Nicaea and St. Thomas subsequently used what was available to them, those who wish to continue and develop Paul's thought should likewise use what tools philosophy puts into their hands.—R. J. D.

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R. VÖLKL, *Christ und Welt nach dem Neuen Testament* (Würzburg: Echter-Verlag, 1961), 515 pp.

988r. E. LOHSE, *TheolLitZeit* 88 (1, '63) 40-42.

The work gives evidence of careful scholarship and wide acquaintance with the best recent research. Although the author insists that Jesus did not teach a new ethics, he yet seeks to present the teaching of Jesus which can be practically followed in the world. The objection that Jesus proclaimed an imminent parousia is answered by the assertion that His ethical teaching includes not only the expectation of the end but especially the fulfillment of the entire will of God. Form-criticism is not made use of sufficiently to distinguish clearly between the proclamation of Jesus, the tradition of the community and the theology of the Evangelists. Contrary to the writer's view, the NT does not seem to present a unified ethical teaching, and differences between the sacred authors cannot be reduced to simple variations of emphasis.—J. J. C.



## EARLY CHURCH

G. DELLING, *Worship in the New Testament*, trans. P. Scott (Philadelphia: Westminster Press, 1962), xiii and 191 pp.

989r. J. BLENKINSOPP, *HeythJourn* 4 (1, '63) 74-76.

Any liturgical movement in the Church "must aim at maintaining or recovering the pattern, structure and ideals which existed at the beginning." This translation of D's ten-year-old study can be read as a valuable contribution to this work. For D surpasses all others we know of in bringing out "the unique and irreducible element in Christian worship, of seeing it as the celebration of the unprecedented divine act in Christ and working out this basic intuition in detail." However, D involves himself in a methodological difficulty by limiting himself on principle to the canonical material. Lietzmann, followed by Cullmann, worked back from later forms, and D himself cannot follow his own rule literally. The chapters on "Meaning" and "Operations of the Spirit" are especially rewarding. Because it contemplates worship rooted in theology, D's book is an ecumenical study in the best sense. It should serve well the liturgical revival.—R. J. D.

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R. M. GRANT and D. N. FREEDMAN, *Geheime Worte Jesu. Das Thomas-Evangelium*. Mit einem Beitrag von J. B. Bauer, trans. S. George (Frankfurt am Main: Heinrich Scheffler, 1960), 228 pp. [See also § 6-653r.]

990r. J. B. BAUER, *BibZeit* 7 (1, '63) 144-147.

This volume, written for a wider circle of readers, is surpassed in depth by that of J. Doresse. With many scholars the authors assume that the compiler of *Thomas* used the Synoptics as a basis. But this does not seem true, for in addition to other arguments one would expect to find some trace of the Synoptic order to remain. As a supplement to his own survey of the literature which forms part of the volume, the reviewer adds further reasons for rejecting G. Garitte's claim that the *Gospel of Thomas* was extant in Coptic at the end of the second century [cf. § 5-841]. Also the reviewer believes it is a methodological error to assume that similarities between *Thomas* and the *Diatessaron* are to be explained by postulating a common Semitic substratum.—J. J. C.

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G. KLEIN, *Die zwölf Apostel. Ursprung und Gehalt einer Idee*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments, N. F. 59 (Göttingen: Vandenhoeck & Ruprecht, 1961), 222 pp.

991r. G. SCHULZE-KADELBACH, *TheolLitZeit* 87 (12, '62) 927-929.

Although this work is far more comprehensive than its title indicates, K never loses sight of his central investigation into the Lukan concept of the Twelve Apostles. The conservative view (K. H. Rengstorff), the critical view (A. Friedrichsen, etc.), the more original interpretations of H. von Campenhausen

and W. Schmithals, all are found inadequate or unconvincing. K surveys all the important literature including that in foreign languages. But more important is his constant practice of beginning with exegesis and leaving to the reader the option of disagreeing with him, as seems necessary for example with his interpretation of Gal 1:15.

But such flaws cannot shake K's fundamental thesis on the origin of the apostolate of the Twelve as a theologically relevant locus in Luke-Acts. Equally sound is K's conclusion that in the post-Pauline, non-Lukan literature, it is in 2 Peter that for the first time the idea of the Twelve becomes theologically normative and at the same time the importance of Paul's apostolate is cautiously but logically reduced. With equal force the author shows that this lessening of Paul's role is a result of Luke's theology. Luke's purpose in so doing was determined by the contemporary situation: the Gnostic opposition was with increasing frequency appealing to Paul for support.—R. J. D.

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P. PRIGENT, *Les testimonia dans le christianisme primitif. L'épître de Barnabé I-XVI et ses sources*, Études bibliques (Paris: Gabalda, 1961), 240 pp.

992r. R. A. KRAFT, *JournTheolStud* 13 (2, '62) 401-408.

J. R. Harris' "single anti-Judaic 'Testimony-Book'" is rightly rejected as well as C. H. Dodd's and B. Lindars' oversimplified theory of larger "Testimony-contexts." Instead P prefers a theory of conscious "proof-text" quotations or allusions rather than partly submerged testimony contexts.

His volume is the most important investigation of the *Epistle of Barnabas* since H. Windisch's commentary in 1920. For one thing, the author is exact in using the term "anti-cultic" rather than "anti-Jewish" in describing the Epistle's attitude toward Jewish ritual observances, since some contemporary Jews shared that attitude. Furthermore, besides the overworked quotation from memory he shows there could be several possible explanations for divergent OT quotations. Such are testimonia, targumic or midrashic rewriting of Scripture, psalmic compositions, scriptural commentary, tradition, etc. Textual problems are handled soberly.

Objection may be raised to assigning the origin of the Epistle to Syria, since the arguments for Alexandria seem stronger. Similarly objectionable are the description of the Christology of *Barn* 5 (and 12:10a) as "Docetic" and the assertion that the author-editor of the Epistle used both Matthew (p. 157) and the *Didache* (pp. 153 ff.).—J. D. M.

993r. M. SMITH, *AnglTheolRev* 45 (1, '63) 101-103.

P studies in succession all the texts which he thinks are examples of one type, rather than offering a commentary on the entire text. Thus he neglects what little coherence the letter does have. At times (e.g., p. 157) analysis carried on in extreme fragmentation approaches a *reductio ad absurdum*. As H. Köster's work on the Synoptic material has demonstrated, a much larger role must be



allowed to the circulation of homiletic commonplaces in oral tradition. On the other hand, P seems to have proved his point that the writer of the letter repeatedly had recourse to a sizeable collection of anti-Jewish testimonia. Estimation of other conclusions is rendered difficult by the fact that P has described the texts instead of printing them. For the most part, the work does adhere to canons of sound scholarship, and has probably done all that can be done toward determining the sources of *Barnabas*.—A. M. DeA.

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W. SCHMITHALS, *Das kirchliche Apostelamt. Eine historische Untersuchung, Forschungen zur Religion und Literatur des Alten und Neuen Testaments*, N. F. 61 (Göttingen: Vandenhoeck & Ruprecht, 1961), 273 pp.

994r. E. SCHWEIZER, *TheolLitZeit* 87 (11, '62) 837-840.

S maintains that only in Gnosticism can we find an adequate explanation for the source of the office of apostle in the Church. Against G. Klein [cf. § 7-991r] he convincingly demonstrates that Luke was not the originator of the apostolate of the Twelve, since numerous (nearly contemporary) writings, independent of Luke, know of it. The greatest value of the book is its clear presentation of the following questions: (1) How explain the profound meaning acquired by the concept "Apostle" when Greek offers hardly any verbal parallel, Judaism no parallel in fact, and LXX only one example? (2) Why, except for Peter, do none of the Twelve appear as apostles before A. D. 100—120, while, besides Paul, we have Barnabas, Adronicus, Junias, and perhaps Silvanus and James? (3) How explain not merely the restriction but also the transference to the Twelve of the title "Apostle"?

After greater uniformity and precision is imposed on S's terminology, his book retains its value as a working hypothesis, even though he seems to explain one unknown by an even greater unknown. We admit his more solid findings: that there existed in the Diaspora ways of seeking after heavenly wisdom and teaching it to others, pneumatics—especially in the region of Antioch, and apocalypics of Jewish stamp. And it is helpful to have these findings so clearly related to the later Gnosis. But it is a huge step from this to the development of a Gnostic system strong enough to bring about Gnostic communities and create Gnostic apostles.—R. J. D.

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R. J. H. SHUTT, *Studies in Josephus* (London: S. P. C. K., 1961), x and 132 pp.

995r. S. JELlicoe, *JournTheolStud* 13 (2, '62) 378-381.

Convinced that linguistic study can throw light upon Josephus' character and his worth as a historian, S addresses himself primarily—though perhaps over-cautiously—to that writer's language. He maintains contrary to H. St. John Thackeray that in writing the *War* Josephus' assistants simply polished his completed translation from the original Aramaic; that there were no assistants employed for the *Antiquities* which was written twenty years later. To explain

the discrepancies between the *Antiquities* and the *War*, specifically the criticism of the Herods and Nicolaus of Damascus, S assumes that Josephus after the death of his patron, Agrippa II, inserted the criticism into the second edition of the *Antiquities*. This attractive suggestion has some support from the Latin but lacks cogency. Posthumous editing could explain the inconsistencies. In general, S's work is significant for the insight into the career and literary method of the Jewish historian, and shows that one must allow for development, e.g., in Josephus' knowledge of Greek.—J. D. M.

## DEAD SEA SCROLLS

M. BLACK, *The Essene Problem*, Friends of Dr. Williams's Library, Fourteenth Lecture (London: Dr. Williams's Trust, 1961), 28 pp.

996r. C. ROTH, *PalExplQuart* 94 (2, '62) 157-159.

B's attempt to demonstrate the identity of the Qumran sectaries with the Essenes fails to take into account what is perhaps the most cogent argument against this identification: the impossibility of reconciling the testimony of Josephus and Philo that the Essenes were on principle loyal to political authority, with the fact that the whole basis of the literature and experience of the Qumran sect was unbending opposition to the rule both of the "Kittim" and of the priestly government in Jerusalem. In addition, in the light of archaeological evidence that the Qumran "monastic" center was abandoned for about thirty years, after its destruction in the earthquake of 31 B.C., it is hardly conceivable that later occupants had any connection with the earlier, who would have returned more or less immediately, if at all. Some who have investigated the problem seem to be guilty of a fundamental confusion in transferring to the history of a religious body an argument based on archaeological findings valid in the history of a city. Since the identity of the second body of occupants at level II of Qumran with their predecessors of Level I is unlikely, much of the argumentation regarding the nature and historical background of the sect collapses.—A. M. DeA.

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M. BLACK, *The Scrolls and Christian Origins. Studies in the Jewish Background of the New Testament* (New York: Scribner's, 1961), xv and 206 pp., 16 illustrations. [See also §§ 7-703r—704r.]

997r. J. STRUGNELL, *Interpretation* 17 (1, '63) 81-84.

While proposing some conventional theses about Qumran materials, B also suggests such novel theses as these: (1) He attempts to explain many features of Essene asceticism by postulating a connection with "the old pre-Ezra type of Hebrew religion" and more especially with the Nazirites. But this thesis seems unnecessary since the Nazirites would have little reason for joining with Qumran if the point of rupture was one of priestly ritual and legitimacy and since specific traits of the Nazir have nothing to do with Qumran asceticism.



(2) He explains the Essene sacred meal as the meal of the showbread, but we can discover little positive evidence for this position. Minor dubious points in the work could be argued ad infinitum. The index is inadequate and the book is disfigured by an abnormally high number of misprints of Greek and transliterated Hebrew.—H. B. B.

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R. DE VAUX, *L'Archéologie et les manuscrits de la Mer Morte. The Schweich Lectures of the British Academy, 1959* (New York: Oxford University Press, 1961; London: British Academy), xv and 107 pp., 38 plates, 3 maps, chart.

998r. F. F. BRUCE, *PalExplQuart* 94 (2, '62) 152-155.

Accurate statement of facts and sober interpretation help make de V's lectures a safe guide through a new field of historical research. Where new evidence is available, de V has not been slow to revise previous conclusions (e.g., date for the end of the occupation of Qumran). Arguments for recognizing the MSS found in eleven caves in the Qumran region as the property of the Qumran community are set out clearly and convincingly, though "it is doubtful whether the evidence warrants the statement that the Wicked Priest by his hostility to the Teacher of Righteousness caused the withdrawal to the wilderness (p. 90). . . . Nor is it certain that the Teacher of Righteousness led the first settlement at Qumran which corresponds to Phase Ia." de V's work will remain for long the most authoritative archaeological account of the Qumran discoveries.—A. M. DeA.

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A. DUPONT-SOMMER, *The Essene Writings from Qumran*, trans. G. Vermès (Oxford: Basil Blackwell, 1961), xvi and 428 pp. [See also §§ 5-639r—640r.]

999r. G. R. DRIVER, *JournTheolStud* 13 (2, '62) 367-371.

D-S's version of the scrolls has long been known as the best and most trustworthy of those available, and he has taken the occasion of this English translation to introduce some corrections and additions. He still "remains an enthusiastic champion of his own Essene theory, difficult as it is to maintain; but he here goes far towards unwarily disproving it." The admirable, accurate, clear translation leaves, nevertheless, several passages that defy description as a study of the text proves. Only occasionally has the author overlooked some pertinent publication. Six appendixes discuss the Copper Scroll, various theories on the origin of the scrolls, and the question whether the Essenes are a "myth." On all these points there is much that is interesting, much too that is disputable.—J. D. M.

## BULLETINS AND BIBLIOGRAPHIES

1000. F. F. BRUCE, "Survey of New Testament Literature," *ChristToday* 7 (Feb. 1, '63) 412-414.

R. H. FULLER, "Building a Basic Theological Library—II. New Testament Bookshelf," *ChristCent* 80 (Feb. 27, '63) 271-273.

## BIOGRAPHICAL NOTES

BRANDON—Rev. Prof. Samuel G. F. Brandon was born in Portsmouth, England, on October 2, 1907. He studied at the College of the Resurrection, Mirfield, Yorkshire (1927-30) and at the University of Leeds (1927-30; B. A., 1930; M. A., 1932; B. D., 1939; D. D., 1943). A priest of the Church of England, he served from 1939 to 1951 in the Royal Army Chaplains Department. He was Wilde Lecturer in natural and comparative religion at Oxford from 1954 to 1957, and since 1951 has been professor of comparative religion at the University of Manchester. His interest in the origins of Christianity and the history of religions is reflected by his numerous contributions to periodical literature including *BullJohnRylLib*, *HibJourn*, *JournSemStud*, *JournTheolStud* and *NTStud*. Already published works are *Time and Mankind* (1951), *The Fall of Jerusalem and the Christian Church* (1951; 2nd ed., 1957), and *Man and his Destiny in the Great Religions* (1962). At present he is completing *Creation Legends of the Ancient Near East*, and editing *The Saviour God*, the E. O. James *Festschrift* which will include his own study, "Ritual Techniques of Salvation in some ancient Near Eastern Religions." The University of Liverpool has invited him to deliver the Forwood Lectures in the philosophy and history of religions (1963-64).

DUPLACY—Rev. Jean Duplacy, a Catholic priest of the diocese of Dijon, France, was born in Paris on February 27, 1916. He studied at the Grand Séminaire de Dijon (1933-35), at the University of Lyons from 1935 to 1937 and from 1940 to 1944 (Licence ès lettres, 1937; Th.L., 1944), and at the Institut Catholique de Paris and the Sorbonne (1946-47). Since 1947 he has been professor of Scripture at the Grand Séminaire de Dijon, and since 1953 has in addition taught Greek, textual criticism and NT exegesis in the Catholic Theological Faculty of Lyons. He holds membership on the council of the Institut für neutestamentliche Textforschung. Besides articles in many periodicals, dictionaries and collections, he has published *Où en est la critique textuelle du N.T.?* (1959). He was co-editor of *A la rencontre de Dieu* (1961) and of *Vocabulaire de Théologie Biblique* (1962). At present he is preparing *Texte et versions du N.T.* and *La foi dans la tradition synoptique*.

FASCHER—Prof. D. Dr. Erich Fascher, born in Göttingen on December 14, 1897, is a member of the Evangelical Church and professor of NT theology at the Humbolt University of Berlin. He studied at the University of Göttingen (1916-20) where he received his Lic. Theol. in 1924, and then at Marburg receiving his D. Theol. in 1930. He lectured in NT theology at the University of Marburg (1926-30) and has been professor of NT at the Universities of Jena (1930-37), Halle (1937-50), Greifswald (1950-54), and Berlin (since 1954). At present he is editor of *Theologischer Handkommentar zum NT*. Besides many articles written for learned journals and encyclopedias he has published *Die Formgeschichtliche Methode* (1924), *Prophētēs* (1927), *Vom Verstehen des NT* (1930), *Einleitung in das NT* (1931), *Textgeschichte als*



*hermeneutisches Problem* (1953), *Jesaja 53 in christlicher und jüdischer Sicht* (1958), *Sokrates und Christus* (1959), *Kritik am Wunder* (1960), *Vom Anfang der Welt und vom Ursprung des Menschengeschlechts* (1961), *Adolf v. Harnack, Grösse und Grenze* (1962), and for the *Hallische Monographien* studies has contributed *Jesus und der Satan* (1949) and *Das Weib des Pilatus. Die Auferweckung der Heiligen* (1951).

GOPPELT—Prof. Dr. Leonhard Goppelt, a member of the Lutheran Church and professor of NT theology at the University of Hamburg, was born in Munich on November 6, 1911. He studied at the Universities of Munich, Erlangen and Tübingen from 1931 until 1935 and was ordained a pastor of the Lutheran Church in Bavaria. Subsequently he worked as an assistant on the Theological Faculty of Erlangen, where he received his D. Theol. in 1939. From 1945 to 1949 he lectured as Privatdozent at the Universities of Erlangen and Göttingen. He then assumed his present position. He has contributed to Kittel's *TWNT* and the *Evangelisches Kirchenlexicon* as well as to many periodical publications including *TheolLitZeit* and *KerDogma*. He has published *Typos. Die typologische Deutung des Alten Testaments im Neuen* (1939), *Christentum und Judentum im ersten und zweiten Jahrhundert* (1954; French trans. 1962), and "Die Apostolische und Nachapostolische Zeit" in *Die Kirche in ihrer Geschichte* (1962). He is now preparing a study on 1 Peter for the revised Meyer Commentary.

McARTHUR—Prof. Dr. Harvey K. McArthur is a clergyman of the United Church of Christ and Hosmer Professor of NT at the Hartford Seminary Foundation, Hartford, Conn. He was born in Missouri, May 9, 1912, and studied at Wheaton, Ill. (Ph. B., 1933), Westminster Theological Seminary (Th. B., 1937), and Hartford Theological Seminary (S.T.M., 1940; Ph.D., 1941). At various times he studied at the Universities of Berlin, Tübingen, Heidelberg, Glasgow and also at Union Theological Seminary, New York City. After a brief pastorate and service as a chaplain in the U. S. Army, he became instructor in biblical history at Wellesley College and since 1948 has been at the Hartford Seminary Foundation. He has contributed to *The Interpreter's Dictionary of the Bible*, *ExpTimes*, *NTStud*, etc. He is author of *Understanding the Sermon on the Mount* (1960) and editor of *New Testament Sidelights* (1960).

SCHOEPS—Prof. Dr. Hans-Joachim Schoeps of the University of Erlangen has concentrated his studies on Judaism, early Christianity, the history of theology and intellectual currents of the seventeenth through the twentieth century. Born in Berlin on January 30, 1909, he studied at the Universities of Heidelberg, Marburg, Berlin and Leipzig. He received the D. Phil. in 1932. After a stay in Sweden (1938-46), he habilitated at Marburg in 1946, and in 1947 was named to the chair of *Religions- und Geistesgeschichte* at Erlangen, where he became professor ordinarius in 1950. Besides directing the seminar in that subject at Erlangen he is president of the Gesellschaft für Geistes-

geschichte, and since 1947 has been editor of the *ZeitRelGeist*. His NT publications include *Aus frühchristlicher Zeit* (1950) and *Paulus. Die Theologie des Apostels im Lichte der jüdischen Religionsgeschichte* (1959; Eng. trans. 1961).

TROCMÉ—Prof. Dr. Étienne Trocmé, born in Paris on November 8, 1924, is a member of the Lutheran Church in Alsace. He studied in Paris from 1941 to 1946 and from 1947 to 1950 at the École des Chartes, the École des Hautes-Études, the Faculté des Lettres, and the Faculté Libre de Théologie Protestante, where he graduated with the title of Archiviste-paléographe, his Licence ès lettres and a Th. B. degree. He also studied at the Universities of Southern California (1946-47), Basel (1950-51), and Strasbourg, where he was awarded this Th. L. in 1955 and Th. D. in 1960. A research fellow of the Centre National de la Recherche Scientifique from 1953 to 1956, he also held the position of tutor in biblical languages at the Protestant Theological Faculty of the University of Strasbourg (1951-56) until he was there appointed instructor in NT in 1956 and lecturer in 1961. In 1963 he was named associate professor. He has contributed articles to the *Vocabulaire biblique* (1954), the *Recueil de travaux offerts à M. Clovis Brunel* (1955), the *Biblisch-historisches Handwörterbuch* (1963 ff.), and various journals including the *RevHistPhilRel*, *NTStud* and *Foi et Vie*. His published works include *Le Livre des Actes et l'histoire* (1957) and *La formation de l'Évangile selon Marc* (1963). He is now working on a commentary on the Gospel of Mark, and planning a study of the Epistle of James, both in the series "Commentaire du Nouveau Testament."



## BOOK NOTICES

### INTRODUCTION

L. ALONSO-SCHÖKEL, S.J., *Understanding Biblical Research*, trans. P. J. McCord, S.J. (New York: Herder & Herder, 1963, \$3.50), xii and 130 pp.

A modern Catholic scholar's approach to the Bible is here presented by the professor of OT exegesis and biblical theology at the Pontifical Biblical Institute in Rome. The three chapters originated in conferences given to university circles in San Sebastian and Madrid [cf. *NTA* 5 (1, '60) p. 108]. Some paragraphs have been added by the author, and occasional notes have been inserted by the translator where they were deemed needed for the English version. Fr. Fitzmyer's foreword situates the author and his work in the setting of the recent biblical controversy among Catholics.

*The Bible in Current Catholic Thought*, ed. J. L. McKenzie, S.J., Saint Mary's Theology Studies, 1 (New York: Herder & Herder, 1962, \$6.50), xiii and 247 pp., 8 plates, 4 charts.

Offered as a memorial Festschrift to the late American biblical scholar, Father Michael J. Gruenthaner, S.J., (1887-1962), this volume contains 13 new essays by fellow American Catholic Scripture professors. Four entries are directly concerned with the NT: "New Understanding of the Gospels" (D. M. Stanley), "The Gospel Miracles" (R. E. Brown), "Changing Styles in Johanneine Studies" (T. A. Collins), "Living Water in John" (F. J. McCool). In addition three studies deal with the intertestamental period: "Levitical Messianism and the NT" (B. Vawter), "The Qumran Reservoirs" (R. North), "The Bar Cochba Period" (J. A. Fitzmyer). J. L. McKenzie contributes the preface, and F. A. Petru a biographical study of Gruenthaner.

*Burgense. Collectanea Scientifica*, 4 (Burgos, Spain: Seminario Metropolitano de Burgos, 1963, paper \$3.00), 523 pp.

Three articles in the fourth volume of this Spanish series have pertinence to NT scholarship: "Diáconos helénicos y bíblicos" (M. Guerra y Gómez); "La distinción entre obispos y presbíteros" (N. López Martínez); "Consciencia de la función episcopal en la Iglesia primitiva" (V. Proano Gil).

D. COGGAN, *Five Makers of the New Testament* (London: Hodder & Stoughton, 1962, paper 3 s. 6 d.), 96 pp.

In an attempt to make the NT message alive and relevant especially for those engaged in teaching and evangelism, the Archbishop of York explains the teaching of the Pauline Epistles, Luke, John, Hebrews and Revelation.

P. FALLON, *Bible History. New Testament* (London: Burns & Oates, 1962, 7 s. 6 d.), 173 pp., illus.

The story of the Gospels and Acts is here presented for children. Texts are taken from the Knox version. Each incident is accompanied by a colored drawing and followed by a brief explanation and a moral lesson.

J. H. GREENLEE, *A Concise Exegetical Grammar of New Testament Greek* (3rd rev. ed.; Grand Rapids: Eerdmans, 1963, paper \$1.25), 82 pp.

The booklet is intended for students who have completed a course in elementary NT Greek and who wish to have a grasp of the principles of grammar which are meaningful for exegesis.

P. GRELOT, *Sens chrétien de l'Ancien Testament. Esquisse d'un traité dogmatique*, Bibliothèque de Théologie, Série I, Théologie Dogmatique, Vol. 3 (New York—Paris: Desclee, 1962, paper \$7.75), xi and 540 pp.

The professor at the Catholic Institute of Paris investigates the problems of Christian interpretation of the OT. Five major themes are examined: the plan of salvation, the prefiguring of Christ in the OT, the OT as law, as history, and as promise. An introductory section sketches the use of the OT by the NT writers. Other chapters discuss the problem of the OT in Christian theology and the principles guiding the Christian exegete in his interpretation of the OT.

E. HILGERT, *The Ship and Related Symbols in the New Testament* (Assen: van Gorcum, 1962, paper), 158 pp.

The symbol of the ship is studied in its pre-Christian background and in the various incidents and references of the NT. The following implications for the theology of the Church are the fruit of the monograph: Basic is the idea of the relationship between the individual and the corporate body. The ship is conceived as a divinely protected refuge from danger. The figure of a ship implies a mission. The ship is closely associated with motifs that pertain to the sacraments and is repeatedly connected with events that reflect the central happenings of salvation-history.

T. KAMPMANN, *Passion und Herrlichkeit. Österliche Ansprachen* (Munich: Kösel-Verlag, 1962, paper), 106 pp.

The author offers seven meditations on topics appropriate to the Paschal season: the Lenten period, the Eucharist, the fact and significance of the Resurrection, the Resurrection appearances and Pentecost.

L. E. KECK, *Taking the Bible Seriously*, A Haddam House Book (New York: Association Press, 1962, \$3.75), 185 pp.

Dr. Keck, associate professor of NT at Vanderbilt University Divinity School, aims to strengthen vital faith by a critical reading of the Bible wherein the reader continuously questions the biblical writers in dynamic dialogue. To aid the reader in this spiritual encounter with God's word, he relates the fields of theology, anthropology, archaeology and ethics to the Bible itself. Special consideration is given to the historico-critical method of biblical investigation. A bibliography "for continuing conversation" is appended.

R. KNIERIM, *Bibelautorität und Bibelkritik* (Zurich—Frankfurt am Main: Gotthelf-Verlag, 1962, paper 3.80 Sw. fr.), 64 pp.

The booklet provides a survey of the problems contained in the relation of the Bible to modern critical studies. The purpose is to facilitate dialogue between various religious groups. The writer discusses the text of the Bible, the relation of the Bible to faith and criticism, and finally gives some practical conclusions.

J. KNOX, *A Guide for the Reader of the New Testament for use with The New English Bible* (New York: Oxford University Press, 1963, paper \$.25; New York: Cambridge University Press), 39 pp., map.

The background and content of the various NT books, beginning with Mark and ending with John's Gospel, are presented, arranged according to nine successive periods. In addition the booklet contains a brief annotated bibliography and a sketch map.



O. KUSS, *Auslegung und Verkündigung, I, Aufsätze zur Exegese des Neuen Testamentes* (Regensburg: Pustet, 1963, cloth DM 24, paper 21), xi and 384 pp.

The series of 15 articles, which are here reprinted from various journals, had its origin in annual meetings of Catholic and Protestant scholars in the decade 1950-60. Besides the ecumenical aspect, there is also a constant concern to combine strictly scientific exegesis with the effective proclamation of the scriptural word, since the author is convinced that only thus can one do justice to the biblical message.

C. LARCHER, O. P., *L'Actualité chrétienne de l'Ancien Testament. D'après le Nouveau Testament*, *Lectio Divina* 34 (Paris: Cerf, 1962, paper 31.50 NF), 533 pp.

The value of the OT for the Christian today has been variously explained by R. Bultmann, M. Noth and G. von Rad. Their solutions have valuable elements but do not give a complete answer. The author holds that Jesus saw the entire OT fulfilled in Himself, that the apostles because of a special charism authoritatively interpreted the Scriptures, and that at present Christians in the light of the events can find in the OT a *sensus plenior*, because the Law and the Prophets have their meaning in so far as they are integrated in the mystery of Christ.

A. LOISY, *The Origins of the New Testament*, trans. L. P. Jacks, Collier Books BS 119V (New York: Collier Books, 1962, paper \$1.50), 384 pp.

This essay, a translation of *Les Origines du Nouveau Testament*, is an explanatory complement to *La Naissance du Christianisme* (1933). After discussing the preliminary question of the supernaturality of the Bible, L proposes "to resume the examination, as a whole and with greater precision in detail, of documents born in a realm almost outside that of history and written without any care for historical truth as it is now understood." The initial statement of the Christian message is said to have declared the reign of God as imminent; the gospel story of Jesus is a later creation of the community to account for the delay of the parousia.

R. LUTHER, *Neutestamentliches Wörterbuch. Eine Einführung in Sprache und Sinn der urchristlichen Schriften* (15th ed.: Hamburg: Furche-Verlag, 1962, DM 14), 363 pp.

The purpose of this 1931 work was that the modern educated layman might understand and heed the words of the Bible and grasp the mutual relationship of its various concepts. The more than 120 entries are presented without notes or bibliography, but an index of scriptural references is given at the end. Two of the revisers, O. Schmitz for the thirteenth and C. Colpe for the present edition, have added postscripts.

J. P. MACKEY, *The Modern Theology of Tradition* (New York: Herder & Herder, 1963, \$4.75), xi and 219 pp.

Mackey, presently lecturer in scholastic philosophy at Queen's College, Belfast, here traces the development of the concept of tradition within the Catholic Church since 1870. Stress is given to the fact that historically tradition was thought to lie not merely in the teaching hierarchy, but in the Church Fathers, theologians and faithful as well. Also considered is the relation of Scripture and tradition, and recent Protestant and Orthodox developments in this field.

*New Testament in Cards. Greek and Latin Text*, ed. S. Zedda, S.J. (2nd ed.; Torino: La Fiamma del S. Cuore, 1962, 5,500 Lire or \$9.00), 4464 cards.

This collection of 4,464 index cards (3" × 5") present in successive order the entire NT according to the eighth edition of Merk's critical text. Each card contains one to four verses in Greek and Latin. Chapter and verse are given in the margin against the corresponding text and on top of the cards for easy reference. Also included are 27 photogloss red cards to distinguish the books of the NT. These cards are designed as exegetical tools to complement concordances and commentaries.

H. P. V. NUNN, *The Elements of New Testament Greek. A Method of Studying the Greek New Testament with Exercises* (8th ed.; New York—Cambridge: Cambridge University Press, 1962, \$1.75), xxxvi and 195 pp.

The seventh impression of the eighth edition (1945) treats the words and forms found in NT Greek with an introduction on English grammar reprinted from N's *Short Syntax of New Testament Greek* (Cambridge U. Press). Each lesson contains Greek to English and English to Greek exercises. The most common irregular verbs are collected at the end of the book followed by vocabulary lists, an English index and a Greek index.

E. SCHWARTZ, *Zum Neuen Testament und zum frühen Christentum. Mit einem Gesamtregister zu Band I-V*, Gesammelte Schriften V (Berlin: Walter de Gruyter, 1963, DM 48), xi and 382 pp.

The concluding volume of S's writings contains eight articles written between 1903 and 1914. These contributions deal with Easter, the Cursing of the Fig Tree, the Death of the Sons of Zebedee, the Chronology of Paul, John and Cerinthus, the History of the Hexapla, the False Apostle and Church Order, Degrees of Penance and Classes for Catechumens. An index for this and the previously published four volumes lists authors, subjects and biblical passages which have been discussed at some length.

R. V. G. TASKER, *The Old Testament in the New Testament* (rev. 2nd ed.; Grand Rapids: Eerdmans, 1963, paper \$1.45), 160 pp.

This is the first American edition of a work which was totally revised in 1954. For an understanding of the unity of the OT and the NT the author, professor emeritus of NT exegesis at the University of London, studies Jesus' use of the OT literature in His preaching. Subsequent chapters investigate the OT echoes in the Gospel narratives, in Acts 1—15, in the Pauline corpus and the remaining books of the NT.

S. TERRIEN, *The Bible and the Church. An Approach to Scripture*, Westminster Guides to the Bible (Philadelphia: Westminster Press, 1963, \$1.50), 95 pp.

Besides the usual subjects contained in an introduction, the origin of the books, the text and the interpretation, this volume shows how the Bible becomes the word of God in relation to every generation's problems. The book's title aptly suggests the contents, namely, that in the Bible the Church finds not only the history of her origins but also the controlling factor of her faith.

M. E. THRALL, *Greek Particles in the New Testament. Linguistic and Exegetical Studies*, New Testament Tools and Studies, Vol. III (Grand Rapids: Eerdmans, 1962, \$4.00), vii and 107 pp.

Among the conclusions which derive from the linguistic studies are the following: that the classical usage of the particles tends to disappear, that the



tendencies of the Koine occur in the NT, but there are some positive tendencies which may be viewed as a sign of linguistic growth. From the exegetical study of the particles light is thrown upon some difficult texts such as Mt 26:39; 1 Cor 7:21 and 2 Cor 5:3.

P. VANBERGEN, *Index des Thèmes du Nouveau Testament*, Paroisse et Liturgie 51 (Bruges: Biblica, 1962, paper 27 NF), 353 pp.

The work is intended as an aid for priests who are directing groups in the study of the Bible. Taking as a basis the index of names and subjects found in *Das Neue Testament Deutsch*, the author has revised it completely and adapted it for Catholic readers, as is evident from themes such as Mary and the sacraments. The book contains three indexes: one of names and subjects; a second of the principal themes; and a third of persons and places. The index of themes is arranged according to the following chapters: God; Creation; Israel; Early Church; Sources of the New Life; Christian Life in the Church; Eschatology.

*Visual Aids. Art Series and New Testament Series.* Produced by Dr. H. Teeple, 7145 Ridgeland Avenue, Chicago 49, Illinois.

*Art Series.* No. A 1. *Ancient Tomb Paintings.*

Slides with annotations. Examples of Egyptian, Etruscan, Phoenician, Sabazios cult and Christian tomb paintings. Four-page annotations and 20 color slides, \$9.50.

No. A. 2. *Christian Catacomb Frescoes.*

A survey of the main themes in catacomb frescoes at Rome. The slides are copies of plates in J. Wilpert's *Die Malereien der Katakomben Roms*. Eight-page (25 minutes) lecture and 22 color slides, \$10.50.

*New Testament Series.* No. NT 1. *Greek New Testament Manuscripts.*

A survey of NT Greek MSS which are the primary sources of modern translations of the NT. Presents the early MSS and examples of the main types of the later ones. Eleven-page (30 minutes) lecture and 22 color slides, \$10.50.

No. NT 2. *Variants in the Text.*

A survey of the nature and causes of textual variants in the Greek text of the NT. The slides show examples of each of the main types of variants, classified according to the causes of origin. Ten-page (25-30 minutes) lecture and 21 color slides, \$10.50.

*The Zondervan Pictorial Bible Dictionary*, ed. M. C. Tenney et al. (Grand Rapids: Zondervan, 1963, \$9.95), xiv and 928 pp., illus., 22 maps.

The book is designed to provide quick access to explanatory data, both by the verbal exposition of biographical, chronological, geographical and historical aspects of the Bible and by the illustrations related to them. More than 700 photographs have been reproduced, many of them familiar ones from the stock of the American Colony in Jerusalem. The more than 5,000 entries have been written by scholars such as G. W. Bromiley, F. F. Bruce, G. E. Ladd, W. S. La Sor and M. F. Unger. Bibliography and bibliographical references have been dispensed with. Included among the 40 pages of colored maps are one of modern Palestine and another of important archaeological excavations in Western Asia.

## GOSPELS—ACTS

W. BARCLAY, *Jesus as They Saw Him. New Testament Interpretations of Jesus* (New York—London: Harper & Row, 1962, \$5.00), 429 pp.

The aim of the book is to bring together the NT titles and interpretations of Jesus. The 42 chapters, which originally appeared in the *British Weekly*, begin with the following titles: "Jesus"; "Man"; "God"; "Son of David"; "Son of God"; "Son of Man"; "Messiah"; "The Servant of God." As far as possible, illustrative material is quoted in full not only from the writings of the intertestamental period but also from the various Bible versions, with special attention given to the NEB.

K. BARTH, *The Great Promise. Luke I*, trans. H. Freund (New York: Philosophical Library, 1963, \$2.75), 70 pp.

After the Nazis had suspended him from teaching, Barth in the Advent of 1934 gave these four Bible lectures to his former students. In treating Lk 1 he proclaims the account of the Baptist's birth to be the spiritual birth story of anyone who knows himself to be standing under God.

F. F. BRUCE, *The Acts of the Apostles. The Greek Text with Introduction and Commentary* (2nd ed.; Grand Rapids: Eerdmans, 1960, \$6.00), xx and 491 pp., map.

The present volume, a reprint of the second edition (1952), offers pertinent background material on Acts followed by the Greek text (Westcott and Hort) and a verse-by-verse commentary. Special linguistic consideration is given to the text by comparison with Greek authors and the LXX.

T. A. BURKILL, *Mysterious Revelation. An Examination of the Philosophy of St. Mark's Gospel* (Ithaca, New York: Cornell University Press, 1963, \$6.50), xii and 337 pp.

The visiting professor of NT at the University of Chicago investigates Mark's Gospel as a "soteriological document" which is governed by a philosophy of history intended to resolve the enigma of Jesus' rejection by the Jews. The Markan material is viewed as organized about a double theme: "the secret fact of Jesus' messianic status," and "the mysterious meaning of that secret fact." The final chapters on the Last Supper and the trial of Jesus discuss at length recent studies on these occurrences.

J. CARMICHAEL, *The Death of Jesus* (New York: Macmillan, 1963, \$4.95), ix and 275 pp.

As an explanation of Jesus' death, C reconstructs "the undoubted nature of Christ's crime: as sedition, and in the seizing of the temple, insurrection." On the basis of this theory he attempts an explanation of the spread of Christianity.

A. T. CHILDS, *Parables to the Point* (Philadelphia: Westminster Press, 1963, paper \$1.50), 106 pp.

The author seeks to counteract the tendency of the American church which, overwhelmed by textual and historical "problems," has turned to biblical theology rather than to the Bible. Acting on the presupposition that God communicates Himself through the Holy Spirit and not through erudition, Mrs. Childs here presents to the layman a fresh translation or paraphrase of the parables and then attempts to show how the basic doctrines of Christianity are expressed there and related to modern times.



E. C. COLWELL, *Jesus and The Gospel*. The Cole Lectures for 1962 at Vanderbilt University (New York: Oxford University Press, 1963, \$2.75), ix and 76 pp.

The President of Southern California School of Theology examines the modern concept of history and applies it to the Gospel records. His own position concerning the Jesus of history coincides in great part with the views of G. Bornkamm and J. M. Robinson. Throughout the book one meets frequent applications to modern Christian life.

O. DIBELIUS, *Die werdende Kirche. Eine Einführung in die Apostelgeschichte* (6th ed., Hamburg: Furche-Verlag, 1962, DM 11.80), 366 pp.

Bishop Dibelius' commentary on Acts strikes a balance between a scholar's tool and a book intended for the average reader. In this story of nascent Christianity he has portrayed the gradual evolution of the Church and has described its struggles against the religious and political powers of the day.

T. P. FERRIS, *What Jesus Did* (New York: Oxford University Press, 1963, \$3.25), 131 pp.

A well-known American pulpit orator portrays the actions of Jesus in terms that an intelligent man in the twentieth century can understand, in the hope that it may deepen his appreciation of what Jesus means in the total scheme of things.

E. J. GOODSPEED, *The Twelve. The Story of Christ's Apostles*, Collier Books AS314 (New York: Collier Books, 1962, paper \$.95), 190 pp.

In this reprint of a 1957 work (Holt, Rienhart and Winston) G presents the acts, missions and sacrifices of the apostles, as they are related in the NT and in the writings of a loyal and devout posterity.

R. HUMMEL, *Die Auseinandersetzung zwischen Kirche und Judentum im Matthäusevangelium*, Beiträge zur evangelischen Theologie 33 (Munich: Chr. Kaiser Verlag, 1963, DM 10), 166 pp.

According to the writer comparison and contrast with contemporary Judaism are essential to the understanding of the Matthean concept of the Church. After establishing the position of this church in relation to the Judaism of the time, the author studies this relation under several headings: the Law; the Temple and sacrifice; the concept of the Messiah; Israel and the Church. The conclusion is drawn that this church conceived itself to be an eschatological community whose vocation it was to be the fulfillment of Pharisaic Judaism.

H. KAHLEFELD, *Gleichnisse und Lehrstücke im Evangelium* (Frankfurt am Main: Verlag Josef Knecht, 1963, DM 10.80), 192 pp.

Using as a base the studies of Jeremias, Billerbeck, Bultmann, etc., the Munich Oratorian expounds some of the parables and teaching pericopes of Jesus which concern the gospel and the kingdom. The writer's concern is to make the original lesson meaningful for the religious man of today.

O. KARRER, *Die Worte Jesu. Einst und Heute* (Munich: Verlag Ars Sacra, 1963), 383 pp.

The words of Jesus which concern salvation are here arranged according to various subdivisions, and for each section, besides the explanation and meditation of the words, there are added excerpts from the Fathers, theologians and modern thinkers. The work owes its origin to the author's extensive reading as a professor and as a religious instructor. Another book will treat the words of Jesus which concern man.

J. LOWE, *The Lord's Prayer* (New York—London: Oxford University Press, 1962, \$1.60), ix and 68 pp.

This study, a development of a 1955 sermon, interprets each petition of the Lord's Prayer and contains three brief excursuses including one on the textual variants.

K. O'SULLIVAN, O.F.M., *Living Parables* (Milwaukee: Bruce, 1963, \$3.75), x and 120 pp.

Father O'Sullivan studies some 30 parables which deal with the nature of the kingdom of heaven, the conditions required for membership, and finally with the rewards which the King distributes to His subjects. The material has been grouped in ten separate sections. In discussing each parable the text is first given. Then follow the exegesis and the homiletical application.

G. POWELL, *New Solutions to Difficult Sayings of Jesus* (London: Hodder and Stoughton, 1962, 9 s. 6 d.), 120 pp.

Some extreme and paradoxical sayings of Jesus are examined in order to discover their essential meaning by studying the context, the Oriental imagery and the underlying thought patterns. The book evolved from a series of popular sermons.

C. E. SIMCOX, *The First Gospel. Its Meaning and Message* (Greenwich, Conn.: Seabury Press, 1963, \$5.75), viii and 311 pp.

An Anglican rector offers to the man of today a series of meditations on the first Gospel, emphasizing the timeliness of the applications by headings such as "Small Towns and Big Doings" (2:4-6, 21-23); "Christ and Psychomatic Medicine" (9:18-26); and "Good Morning" (28:9-10). In order to remove difficulties for the reader the author has made his own translation, using modern English and avoiding "dangerously free paraphrase."

G. STRECKER, *Der Weg der Gerechtigkeit. Untersuchung zur Theologie des Matthäus*, *Forschungen zur Religion und Literatur des Alten und Neuen Testaments* 82 (Göttingen: Vandenhoeck & Ruprecht, 1962, paper DM 26.50), 267 pp.

By studying the redactional touches and carefully detaching them from the pre-Matthean material, the author seeks to discover the redactor's theology and to show how this theological editing has been carried through the entire Gospel. The work of the editor is studied under two main headings, Christology and ecclesiology.

S. UMEN, *Pharisaism and Jesus* (New York: Philosophical Library, 1963, \$3.75), xiii and 145 pp.

Rabbi Umen's intent is to show how Pharisaism is responsible for the teachings of Jesus and for the emergence of Christianity. He insists that Jesus cannot be fully appreciated without a full understanding of Pharisaism and that the spirit of Pharisaism cannot be grasped by a few uncomplimentary references to it in the NT.

H. VAN DEN BUSSCHE, *Understanding the Lord's Prayer*, trans. C. Schaldenbrand (New York: Sheed & Ward, 1963, \$3.00), 144 pp.

From the historical situation in the life of Christ the author explains the Lord's Prayer. But in addition, he maintains that the meaning has evolved in a direction parallel to the development which takes place in the kingdom, since the Our Father was taught in view of the coming of the kingdom.



H. ZAHNT, *The Historical Jesus*, trans. J. S. Bowden (New York—Evanston, Ill.: Harper & Row, 1963, \$3.50), 159 pp.

The theological editor of *Sonntagsblatt* a leading Protestant newspaper of Germany, reviews the problem of the historical Jesus from M. Kähler through A. Schweitzer down to E. Käsemann, G. Ebeling and E. Fuchs. He concludes that there is a continuity between the Jesus of history and the Christ of proclamation, and that the post-Easter faith is no more than the correct understanding of the pre-Easter Jesus.

F. ZEHRER, *Synoptischer Kommentar zu den drei ersten Evangelien*, I, *Kindheitsgeschichte und Anfang des öffentlichen Wirkens Jesu* (Mt 1, 1-4,25; Mk 1, 1-39; Lk 1, 1-5,11), Klosterneuburger Bibelapostolat (Klosterneuburg: Klosterneuburger Buch- und Kunstverlag, 1962, paper), ix and 198 pp.

This first of four projected volumes on the Synoptics may be described as a running commentary on a synopsis of the first three Gospels. The author has striven to present a translation which is as close as possible to the original wording, and the commentary is meant to provide a solid biblical foundation for pastoral instruction and for the layman's spiritual profit. Special attention has been given to topics currently debated by Catholic exegetes.

## EPISTLES—APOCALYPSE

C. K. BARRETT, *The Pastoral Epistles in the New English Bible*, The New Clarendon Bible (New York—London: Oxford University Press, 1963, \$2.50), ix and 151 pp., 8 photos.

Besides the usual topics of authorship, setting and place in the canon, the 34-page introduction contains a long section devoted to the theology and practice basic to these writings. Among the commentaries listed those of John Calvin and C. Spicq are given special mention. This is the first volume of a series of commentaries similar to the well-known Clarendon Bible and using the NEB text.

*Bible Guides*, (New York—Nashville, Tenn.: Abingdon Press, 1963, paper \$1.00; London: Lutterworth)

18. M. S. ENSLIN, *Letters to the Churches. 1 and 2 Timothy, Titus*, 95 pp.

22. T. S. KEPLER, *Dreams of the Future. Daniel and Revelation*, 94 pp.

Professor Enslin, besides presenting a summary of the Pastorals, sketches briefly the entire Pauline corpus and traces its gradual development. Much of the mystery of Daniel and Revelation has been removed by Professor Kepler, especially in the pages which provide a key for the various symbols of the Apocalypse. Both authors add a final chapter on the abiding values of the books in question.

E. K. LEE, *A Study in Romans* (London: S. P. C. K., 1962, 21 s.), x and 166 pp.

The main purpose of this book is to single out for study certain themes in Romans and to expose the argument of the Apostle in such a way as to show its relevance for the mid-twentieth century. Stripping away what is considered of antiquarian interest, the author presents the Epistle as the theological charter of the layman, defining his status and dignity, as well as his responsibilities, within the Mystical Body of Christ.

E. PETERSON, *Apostel und Zeuge Christi. Auslegung des Philipperbriefes*, Die Botschaft Gottes II, Neutestamentliche Reihe 12 (Leipzig: St. Benno-Verlag, 1962, paper), 64 pp.

This brief commentary on the Epistle to the Philippians is composed in order to show that the Catholic concept of martyrdom and the cult of the saints and the martyrs is truly Christian. H. Schlier adds a eulogy of the author who died before the booklet was published.

B. RIGAUX, *Saint Paul et ses Lettres. État de la question*, Studia Neotestamentica, Subsidia II (Paris—Bruges: Desclée de Brouwer, 1962, 225 Bel. fr.), 229 pp.

In the same spirit of co-operative study which characterized the first volume of this new series of NT research aids [cf. NTA 6 (3, '62) p. 424], R surveys the work of the various schools and trends of Pauline study in recent years: the problem of writing a "life" of Paul, his conversion and apostolate, the questions of chronology and literary criticism and the contributions of *Formgeschichte*. A final chapter turns attention on Hebrews in current research. Thorough documentation and an index of authors complement the text.

A. RINGNALDA, *De Openbaring van Johannes*, Boeketreeks 30 (2nd ed.; Kampen: J. H. Kok, 1962, paper 1.50 gld.), 132 pp., 10 illus.

This verse-by-verse commentary on the Book of Revelation examines the kingdom of Christ in His Church upon earth, in the world and in its final fulfillment. The paperback edition reproduces the original edition which appeared before World War II.

M. RISSI, *Die Taufe für die Toten. Ein Beitrag zur paulinischen Tauflehre*, Abhandlungen zur Theologie des Alten und Neuen Testaments 42 (Zurich—Stuttgart: Zwingli Verlag, 1962, paper 14.50 Sw. fr.), 96 pp.

This monograph studies the reference to baptism for the dead in 1 Cor 15:29. The first half of the book is a historical review of the text's interpretation from the Fathers up to the present day. Then R investigates the Pauline doctrine of baptism and emphasizes its function as a confession of faith. After examining the context of 1 Cor 15, R concludes that a vicarious baptism for the dead was actually practiced as a visible sign of hope in the resurrection.

K. STALDER, *Das Werk des Geistes in der Heiligung bei Paulus* (Zurich: EVZ-Verlag, 1962, DM 28), 523 pp.

A new study of the Pauline view of the Holy Spirit and His manner of operation is offered in this revision of S's doctoral dissertation. Sanctification is seen as the goal and victory of justification, the inauguration of the eschatological life into which men have been introduced, remain and advance through the Spirit. The author presents the Pauline teaching about law and the relation between the works of the Spirit and the actions of men. Indexes of biblical references, authors and concepts are included.

H. VAN OYEN, *De brief aan de Hebreëën*, De Prediking van het Nieuwe Testament (3rd ed.; Nijkerk: G. F. Callenbach, 1962, 15.90 gld.), 269 pp.

This study, first published in 1939 (*Christus de hogepriester*), again in 1954, is now reprinted as part of this Dutch NT commentary. The Professor at the University of Basel offers a theological exposition on the major themes of Hebrews. To this are added a revised bibliography, scriptural indexes and an index of proper names.



## BIBLICAL THEOLOGY

W. BÖLD, *Obrigkeit von Gott? Studien zum staats-theologischen Aspekt des Neuen Testamentes* (Hamburg: Friedrich Wittig Verlag, 1962, paper DM 7.80), 95 pp.

The NT statements regarding the power of the state, especially Paul's treatment in Rom 13, are examined against the background of late Jewish pseudepigrapha and Talmudic writings. The theology of the state which then emerges forms the basis for the ethics of a Christian's duties toward civil authority today.

O. CHAMBERS, *Biblical Psychology. A Series of Preliminary Studies* (rev. ed.; Fort Washington, Pa.: Oswald Chambers Publications Association and Christian Literature Crusade, 1962; London: Marshall, Morgan & Scott), viii and 269 pp.

Originally used as a YMCA text book, this study is a series of lectures given by a member of the Bible Training College, London. In 20 chapters the author presents reflective scriptural meditations on the themes of man, soul, heart, self and spirit with a view to enriching the Christian's private life.

B. S. CHILDS, *Memory and Tradition in Israel*, Studies in Biblical Theology 37 (Naperville, Ill.: Allenson, 1962, paper \$2.00), 96 pp.

The study is focused on one Hebrew root (*zkr*) in its nominal and verbal forms. First, there is an attempt to discover what the OT understands by memory and what is the scope of its meaning. Secondly, there is an attempt to discover through a form-critical analysis the context within Israel's life in which memory plays a significant role. This provides a key for interpreting the later theological usage of the term. Thirdly, the theological problem of memory and its relation to tradition is discussed. Finally, there is a discussion of the meaning of biblical history.

W. G. COLE, *Liebe und Sexus in der Bibel*, trans. R. Malchow (Hamburg: Nannen-Verlag, 1961, DM 19.80), 376 pp.

The German translation of *Sex and Love in the Bible* (Hodder and Stoughton, 1959) presents the entire text of the original. A comprehensive survey of divine and human love in the OT and the NT is attempted. In contrast, all the sexual aberrations recounted in the Bible are related and explained against the background of the Near East and the Greco-Roman world. A final chapter interprets the biblical material in the context of the Kinsey Report.

E. FASCHER, *Das Menschenbild in biblischer Sicht*, Aufsätze und Vorträge zur Theologie und Religionswissenschaft 24 (Berlin: Evangelische Verlagsanstalt, 1962, paper DM 1.50), 24 pp.

Man's various relationships to God, to the neighbor, to the people, to the state and to creatures are studied in the setting of the OT, the NT and contemporary life.

T. H. KEIR, *The Word in Worship. Preaching and its Setting in Common Worship* (New York—London: Oxford University Press, 1962, \$3.50), viii and 150 pp.

The theme of this book is the word of God, read and preached, "as canalized in the liturgies, as crystallized in the image and as winged in the people's religious song." In addition the author, a leading preacher of the Church of Scotland, discusses the difficulties of communication between the "mouthpiece" and the hearers, and he emphasizes the essential purpose of preaching, man's encounter with, and response to, God's demands.

T. S. KEPLER, *The Meaning and Mystery of the Resurrection* (New York: Association Press, 1963, \$4.50), 188 pp.

This volume plays the role of showing to modern man in his "existentialist" mood how the Resurrection spoke in the early Church to the "existentialist" hopes of its first members. The volume describes how the Resurrection was interwoven with all the important thoughts as related to Jesus Christ, thus giving a "halo" to all that Jesus said and did. The proof of the Resurrection is seen to be that it "worked," that the members of the early Church found through their venture of faith that their resurrected Lord empowered both them and their fellowship.

L. RICHARD, P.S.S., *Dieu est Amour*, Bibliothèque de la Faculté Catholique de Théologie de Lyon, Vol. 9 (Le Puy—Lyon: Mappus, 1962, paper 12.30 NF), 215 pp., 3 photos.

This selection of R's articles, written over a period of 30 years prior to his death in 1956, are republished as a tribute to the author. Among the topics discussed are the Infancy Gospel, Mary's role in the Gospels, and various studies in biblical theology, especially on the redemption. The studies were chosen with the hope of illustrating the late seminary professor's thought.

E. C. RUST, *Salvation History. A Biblical Interpretation* (Richmond, Va.: John Knox Press, 1963, \$6.00), 325 pp.

The center of Christian faith is the Incarnation, the affirmation that God has lifted up history into His own life, and in so doing has redeemed all history. The relevance of the biblical testimony to this center of faith is the major theme of this book. Questions such as biblical criticism and the nature of biblical language and imagery are discussed. The major concern, however, is how such issues enable us to understand the eschatological import of the revelation in Jesus Christ. The author is professor of Christian philosophy at the Southern Baptist Theological Seminary, Louisville, Kentucky.

E. SCHWEIZER, *Gemeinde und Gemeindeordnung im Neuen Testament*, Abhandlungen zur Theologie des Alten und Neuen Testaments 35 (2nd ed.; Zurich: Zwingli Verlag, 1962, paper 20 Sw. fr.), 220 pp.

The first (1959) edition has been reprinted with three additional pages of notes on the literature which has appeared since then [cf. *NTA* 4 (3, '60) p. 310].

C. SPICQ, O.P., *Die Nächstenliebe in der Bibel*, Biblische Beiträge, Neue Folge, Heft 3 (Einsiedeln—Zurich: Benziger, 1961, paper), 37 pp.

The professor of NT exegesis at Fribourg (Switzerland) received acclaim for his studies on *Agapè dans le Nouveau Testament* which attempts to structure the Christian message on charity. The present text prepared from a French original written for the Swiss Catholic Bible Movement attempts briefly to interpret the central insights on that theme for a wider audience. The motive for the Christian's love of his neighbor is shown to lie in the love of God for all men.

A. STOCK, O. S. B., *Lamb of God. The Promise and Fulfillment of Salvation* (New York: Herder & Herder, 1963, \$3.95), 175 pp.

The unity of God's plan of salvation is the theme developed in these pages by the professor of Scripture at Conception Abbey, Missouri. The material has been divided into thirteen chapters entitled Election, Covenant, Messiah, Lamb



of God, Chesed, Peace, etc. In each instance the topic has been traced throughout the entire extent of the OT and the NT. Some of the chapters originally appeared in briefer form in the *Altar and Home Pocket Missal*. Since the volume is not intended primarily for specialists, biblical references have been kept to a minimum.

M. C. TENNEY, *The Reality of the Resurrection* (New York—London: Harper & Row, 1963, \$4.00), 221 pp.

In attempting to show the relevance of the Resurrection in modern life T investigates the event and the scriptural and early Christian reflection on the Resurrection. It is seen to be the "foundation for faith" and the "framework for a new life." A bibliography and two indexes are included.

H. F. VON CAMPENHAUSEN, *Die Jungfrauengeburt in der Theologie der alten Kirche*, Sitzungsberichte der Heidelberger Akademie der Wissenschaften: Philosophisch-historische Klasse, Jahr. 1962, 3 Abh. (Heidelberg: Carl Winter Universitätsverlag, 1962, paper DM 9.80), 69 pp.

Leaving aside a consideration of popular piety, the author studies one aspect of Marian theology in the ancient Church down to the beginning of the fifth century. By that time two streams of thought were combined which had given rise to a belief in the virgin birth of Christ. One stream could be called Christological and theological; the other encratic and ascetic.

A. W. WAINWRIGHT, *The Trinity in the New Testament* (London: S. P. C. K., 1962, 30 s.), vii and 278 pp.

This book has been written in the conviction that the problem of the Trinity was being raised and answered in NT times, and had its roots in the worship, experience and thought of first-century Christianity. Conceding that no formal statement of the doctrine of the Trinity occurs in the NT, W maintains that in so far as a doctrine is an answer to a problem, the doctrine of the Trinity emerges in the NT.

A. WINKLHOFER, *The Coming of His Kingdom. A Theology of the Last Things*, trans. A. V. Littledale (New York: Herder & Herder, 1963, \$4.95), 254 pp.

The proclamation of the "last things" is the central preoccupation of this English translation of *Das Kommen seines Reiches*. Catholic theological teaching on eschatology is studied in chapters treating death, purgatory, hell, heaven, the parousia and the resurrection of the body. The author stresses the corporate social nature of these realities according to the scriptural context. M. O'Connell in his preface indicates how this book is not a series of "isolated metaphysical" essays but a study of salvation-history governed by "thoroughly biblical perspectives."

## THE WORLD OF THE NEW TESTAMENT

G. J. D. AALDERS, *Het Romeinse Imperium en het Nieuwe Testament*, Boeketreeks 38 (2nd ed.; Kampen: J. H. Kok, 1962, paper 1.50 gld.), 171 pp., 13 photos.

In its pocketbook form this study is somewhat abridged from the first edition (1938) yet includes the findings of quite recent scholarship. Roman domination over Judea, the emperors of NT times, Herod's dynasty, the Roman procurators, and life in Judea from A.D. 6 to 66 form the principal topics for this historical study.

M. BAILLET, J. T. MILIK, R. DE VAUX, O.P., *Les 'Petites Grottes' de Qumrân. Exploration de la falaise. Les grottes 2Q, 3Q, 5Q, 6Q, 7Q, à 10Q. Le rouleau de cuivre*, Vol. I: *Textes*, Vol. II: *Planches*, Discoveries in the Judean Desert of Jordan III (New York: Oxford University Press, 1962, \$26.90; Oxford: Clarendon Press), xiii and 317 pp., 71 plates.

The volume begins with de Vaux's account of the excavations in the cliff face to the west of the Essene settlement. Then follows an edition with facsimiles of all the MSS found in four of these caves and in four others discovered during the excavation of Khirbet Qumran. Besides fragments of several OT books and of Jubilees, there are four columns of an Aramaic apocryphon on the Heavenly Jerusalem. Special interest will focus upon the Copper Scroll which is here officially published. Professor Baker describes the method by which the scroll was cut into legible segments. J. T. Milik has written the commentary in which he has included a note on paleography contributed by F. M. Cross.

U. C. EWING, *The Prophet of the Dead Sea Scrolls* (New York: Philosophical Library, 1963, \$3.75), xiii and 148 pp.

The intent of the author is to show proof why and how the Nazarenes, Ebionites, Palestine Christians and the Qumran group are one and the same people. The Teacher of Righteousness, it is maintained, was not a historical figure but was prophesied, and the prophecy was fulfilled in Jesus. A final chapter proposes new insights into Jesus' purpose and advances some new considerations concerning the Crucifixion.

H. C. KEE AND F. W. YOUNG, *De wereld van het Nieuwe Testament*, II, *De Gemeente groeit*, trans. S. G. Oosterhoff, Bibliotheek van Boeken bij de Bijbel 27 (Baarn, Netherlands: Bosch & Keuning, 1963, paper 2.90 gld.), 148 pp., 16 photos., 3 maps.

This volume, continuing the Dutch translation of *Understanding the New Testament* [cf. *NTA* 7 (2, '63) p. 283], traces the spread of Christianity into Europe through the life and teaching of Paul. The principal sources for the exposition are taken from Acts and the Pauline letters, especially Romans. The third and final volume is expected to appear in late 1963.

H. MULDER, *Gids voor het Nieuwe Testament*, Boeketreeks 39 (Kampen: J. H. Kok, 1962, paper 1.50 gld.), 164 pp., 19 photos., 5 maps.

The author, chaplain of the Reformed Church at Delft, supplies background material on the NT milieu and brief introductions to each of the NT books. Additional chapters discuss the life of Jesus, the apostolic kerygma and the Church. Photographs of daily life in the Near East are included.

*Les Oeuvres de Philon d'Alexandrie* (Paris: Cerf, 1962, paper).

7-8. *De Gigantibus. Quod Deus Sit Immutabilis*, trans. A. Mosès (15 NF), 153 pp.

11-12. *De Ebrietate. De Sobrietate*, trans. J. Gorez (14.70 NF), 161 pp.

19. *De Somniis I—II. Introduction, traduction et notes*, trans. P. Savinel (21 NF), 245 pp.

Each of these works contains an introduction, an analysis of the text, and the Greek text and French translation on facing pages. In the introduction of *De Somniis* S briefly discusses allegory, faith and poetry in that work.

*A Patristic Greek Lexicon*, ed. G. W. H. Lampe, *Fascicle 2* (barbareuō—eusumpathētōs) (New York: Oxford University Press, 1962, paper \$13.45; Oxford: Clarendon Press), pp. 289-576.



This second fascicle of the lexicon [cf. *NTA* 6 (2, '62) p. 281], which not only gives the patristic references but also quotes the pertinent Greek texts in full, contains the following words of special NT interest. The numbers indicate the column space given to each entry. *Basileia* 4½; *gnōsis* 2½; *doxōn* 6½; *diabolos* 1¾; *diathēkē* 1¼; *diairesis* 1½; *diakonos* 3½; *dekaia* 2¼; *synē* 2½; *dogma* 2½; *doxa* 3½; *dynamis* 4½; *enkrateia* 1¾; *ekkōn* 1¼; *eirēnē* 2¾; *ekklēsia* 8; *elaion* 2¼; *energeia* 5; *heudais* 5½; *anokotos* 1¼; *erōs* 1¾; *evangelion* 6¾; *eulogia* 2¾.

A. M. RIHBANY, *Morgenländische Sitten im Leben Jesu. Ein Beitrag zum Verständnis der Bibel* (5th rev. ed.; Basel: Verlag F. Reinhardt, 1962, DM 9.80), 172 pp.

This book, written almost 50 years ago, predates many of the modern changes that have taken place in the Near East. R discusses family customs, Eastern ways of speaking, home and farm life, and Eastern women, with a view to a better understanding of biblical references on these subjects.

A. N. SHERWIN-WHITE, *Roman Society and the Roman Law in the New Testament*, The Sarum Lectures, 1960-1961 (New York—London: Oxford University Press, 1963, \$4.00), xii and 204 pp.

The author, whose field is Roman law and public administration, discusses the Hellenistic and Roman setting and especially the legal and administrative and municipal background of Acts and the Synoptic Gospels. Three chapters are devoted to the trials of Jesus and of Paul. Special attention is given to the setting of the Galilean ministry, to Roman citizenship, to Quirinius, and to the historicity of the Gospels, about which the author maintains modern scholarship is unduly skeptical.

A. TURCK, *Évangélisation et Catéchèse aux deux premiers siècles*, "Parole et Mission" 3 (Paris: Cerf, 1962, paper 9 NF), 163 pp.

In the transmission of the faith the primitive Church taught one catechesis but according to different patterns. The moral teaching borrowed from the OT tradition the theme of the "two ways" that of life or death, of light or darkness. Side by side with this traditional commitment to moral conversion, doctrinal teachings in the early Church are shown to have centered around the risen Lord much as in the primitive kerygma. Special consideration is given to early baptismal catechesis in Christian literature beginning with the *Didache* and the *Shepherd of Hermas*. A bibliography concludes this study.

G. VERMÈS, *The Dead Sea Scrolls in English*, Pelican Books A551 Harmondsworth, Middlesex—Baltimore: Penguin Books, 1962, paper 4 s. 6 d.), 255 pp.

This inexpensive one-volume English translation of the Qumran scrolls also contains a 68-page introduction on the community and its beliefs and practices. V offers his own interpretation on the identity of the sectarians. Critical notes are reduced to a minimum.

R. McL. WILSON, *The Gospel of Philip. Translated from the Coptic Text, with an Introduction and Commentary* (New York—Evanston, Ill.: Harper & Row), vii and 198 pp.

This is the first English publication of the Gnostic *Gospel of Philip* which was one of the writings discovered in the famous finds at Nag Hammadi. The peculiar structure of this document is described by Dr. Wilson who also discusses its theological content with special attention to its attitude concerning

the sacraments. The main portion of the book contains a close translation of the original followed by a detailed commentary on individual verses in which careful comparison is made with H. M. Schenke's 1959 German translation of the MS.

### ADDITIONAL BOOKS RECEIVED

*Analecta Lovaniensia Biblica et Orientalia*, Ser. IV (Louvain: Publications Universitaires de Louvain; Bruges—Paris: Desclée de Brouwer, 1962).

5. J. VAN DER PLOEG, *Une théologie de l'Ancien Testament est-elle possible?* (paper 25 Bel. fr.), pp. 417-434.

6. J. DE CAEVEL, *La connaissance religieuse dans les hymnes d'action de grâces de Qumrân* (paper 30 Bel. fr.), pp. 435-460. [Cf. § 7-942.]

7. R. FORMESYN, *Le sèmeion johannique et le sèmeion hellénistique* (paper Bel. fr.), pp. 856-894. [Cf. § 7-822.]

P. BARRETT, *Religious Liberty and The American Presidency. A Study in Church-State Relations* (New York: Herder & Herder, 1963, \$4.50), ix and 166 pp.

O. BECK, *Konzils-Weinacht*, Sammlung Sigma (Munich: Verlag Ars Sacra, 1962, paper DM 2.50), 31 pp., illus.

*The Catholic Biblical Quarterly. 1963 Anniversary Issue, Old Testament*, XXV:1 January 1963, ed. R. E. Murphy, O. Carm. et al. (Washington: The Catholic Biblical Association of America, 1963, paper), 117 pp.

The article by P. Duncker on "Biblical Criticism" [cf. § 7-714] discusses in some detail matters which have recently been debated among Catholic exegetes.

*The Challenge of Mater and Magistra*, ed. J. N. Moody and J. G. Lawler (New York: Herder & Herder, 1963, \$4.95), 280 pp.

A. DELP, *The Prison Meditations of Father Alfred Delp*, trans. from German (New York: Herder & Herder, 1963, \$4.50), xxx and 193 pp.

F. ELDER, *Morals and Religion* (New York: Philosophical Library, 1963, \$3.75), xvi and 179 pp.

*Evangelische Sozialreformer des 19. Jahrhunderts*, ed. F. Karrenberg and K. von Bismarck, *Kirche im Volk* 21 (Stuttgart: Kreuz-Verlag, 1956, paper), 91 pp.

J. D. GERKEN, S.J., *Toward a Theology of the Layman* (New York: Herder & Herder, 1963, \$3.95), 152 pp.

M. HAYEK, *Le Chemin du Désert. Le Père Charbel moine d'Orient, 1828-1898* (2nd ed.; Le Puy—Lyon: Mappus, 1962, paper), 188 pp.

F. C. HECKEL, *A Tale of Ancient Egypt* (New York: Philosophical Library, 1963, \$3.75), 126 pp.

M. LACKMANN, *The Augsburg Confession and Catholic Unity*, trans. W. R. Bouman (New York: Herder & Herder, 1963, \$4.50), xv and 159 pp.

T. MERTON, *Life and Holiness* (New York: Herder & Herder, 1963, \$3.50), xii and 162 pp.



J. B. METZ, *Armut im Geiste* (Munich: Ars Sacra, 1962), 63 pp.

*The 1960-1961 Athenaeum of Ohio LeBlond Lecture Series in The Bible and Modern Science*, presentsd by The Sacred Scripture Department of Mt. Saint Mary's Seminary of the West (Norwood, Cincinnati, Ohio: St. Mary's Seminary, 1962, paper), 87 pp.

This publication contains six lectures delivered by American Catholic Scripture professors. Of interest to our readers are: "Paul, Apostle of Church Unity" (B. M. Ahern); "The Apocalyptic Writings of the Bible" (E. F. Siegman); and "The Dead Sea Scrolls and the Christain Church" (P. W. Skehan).

P. PARSCH, *Seasons of Grace*, trans. H. E. Winstone (New York: Herder & Herder, 1963, \$5.00), 369 pp.

K. RAHNER, *Mary, Mother of the Lord. Theological Mediations*, trans. W. J. O'Hara (New York: Herder & Herder, 1963, \$2.95), 107 pp.

R. SCHUTZ, *Unity: Man's Tomorrow* (New York: Herder & Herder, 1963, \$2.95), 93 pp.

F. J. SHEEN, *Way to Happy Living*, Crest Book d607 (Greenwich, Conn.: Fawcett Publications, 1963, paper \$.50), 127 pp.

This is a paperback reprint of the 1955 edition.

The following titles represent part of a series which reprints the Confraternity translation in pamphlet form for students. [Cf. *NTA* 6 (1, '61) p. 159.]

*The Holy Gospel of Jesus Christ according to St. Matthew* (Derby, N.Y.: St. Paul Publications, 1961, paper \$.95), 192 pp.

*The Holy Gospel of Jesus Christ according to St. Mark* (1961, \$.65), 131 pp.

*The Holy Gospel of Jesus Christ according to St. Luke* (1962, \$1.00), 213 pp.

*The Holy Gospel of Jesus Christ according to St. John* (1962, \$.85), 160 pp.

*The Epistles of St. Paul the Apostle to the Galatians and to the Ephesians* (1961, \$.35), 61 pp.

### *Festschriften Offprints*

(*NTA* does not abstract articles which appear in *Festschriften*. Henceforth, offprints of such articles will be listed as received. Offprints of periodical articles which are sent to us are not listed but are gratefully appreciated, since they facilitate the work of the abstractors.)

H. SCHÜRMANN, "Mt. 10, 5b-6 und die Vorgeschichte des synoptischen Aussendungsberichtes," *Neutestamentliche Aufsätze*. Festschrift für Prof. Josef Schmid (Regensburg: Verlag Friedrich Pustet, 1963, paper), pp. 270-282.



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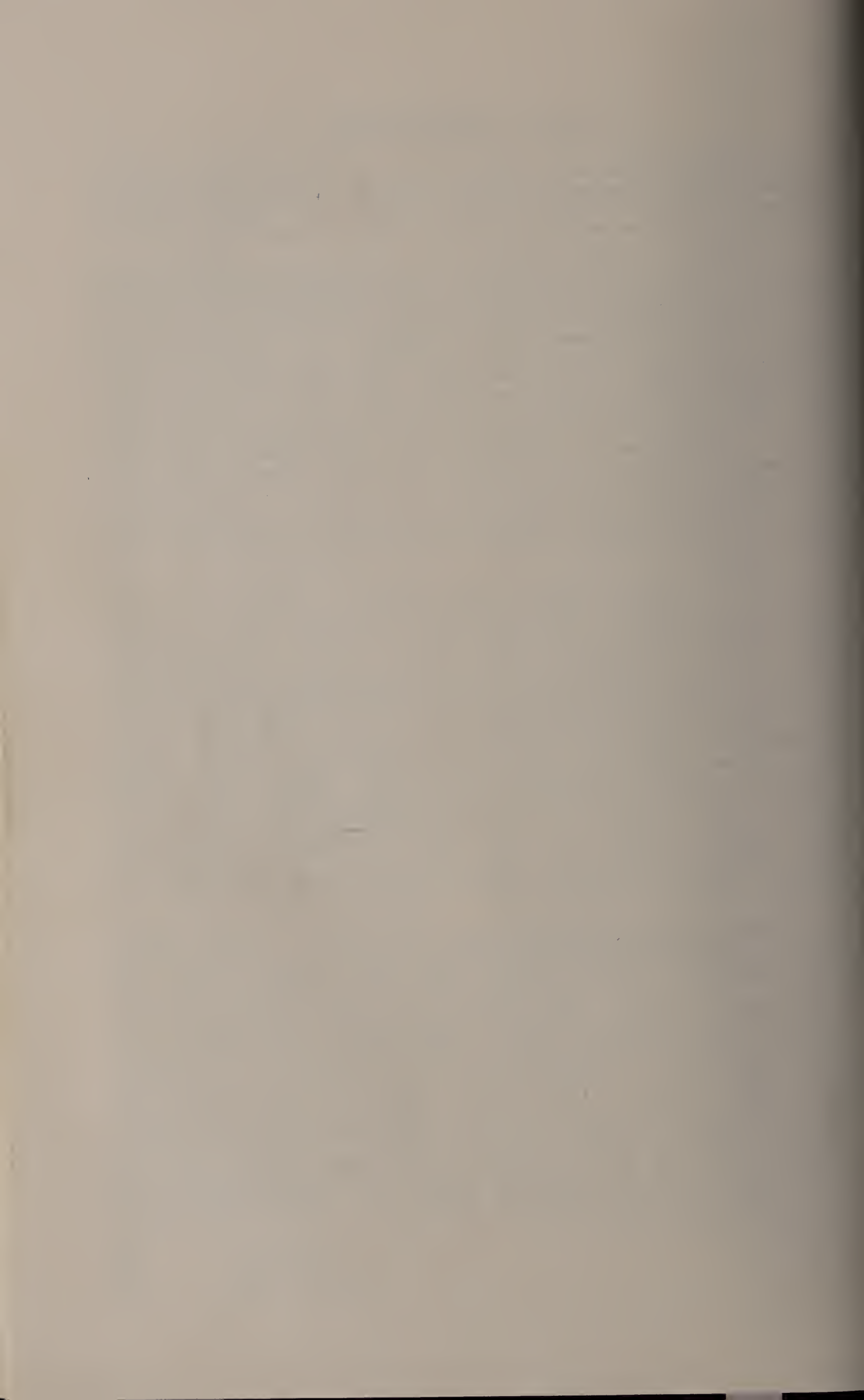
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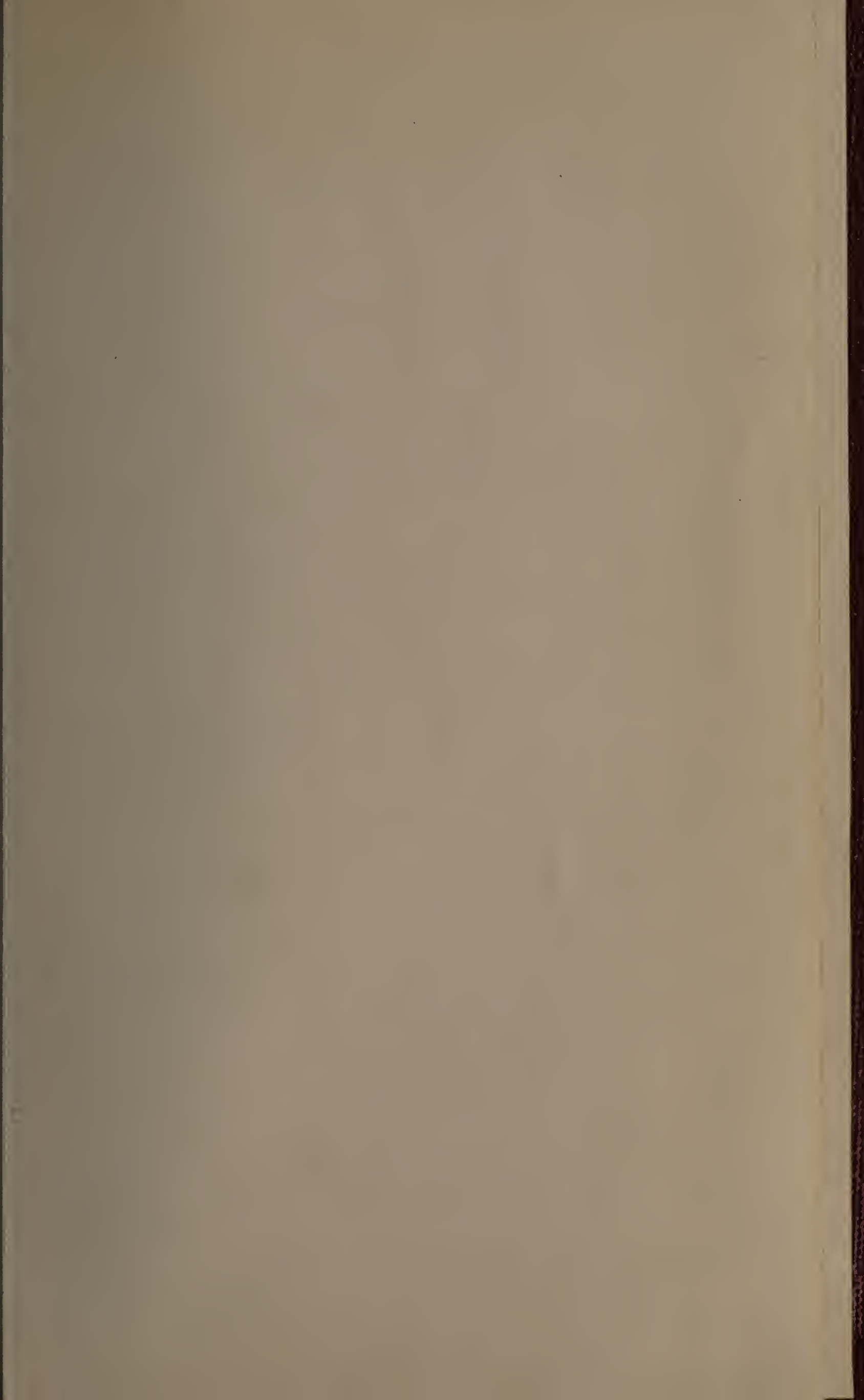












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